

THE  
ARRAIGNMENT  
Of Lewd, Idle Froward, and Unconstant  
**WOMEN:**  
OR, THE  
VANITIES of Them;  
(Chuse you whether)

With a Commendation of the Wise, Ver-  
tuous, and Honest WOMEN.

---

To which is added,  
**A Second PART:**  
CONTAINING  
Merry DIALOGUES, Witty  
POEMS, and Jovial SONGS.

---

Pleasant for Married Men, profitable for Young  
Men, and hurtful to none.

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**L O N D O N :**  
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John Clark his

Bank

W. E. Young  
1877



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*Neither to the Best, nor yet to the  
Worſt, but to the Common  
Sort of WOMEN.*

M USING with myself being Idle, and having little Ease to paſſ the Time withal ; and I being in a great Choler against ſome Women, I mean more than one ; in the Height of my Fury, I took my Pen in Hand to beguile the Time withal. Indeed I might have employ'd myself to better Uſe, than in ſuch an idle Buſineſſ, and it were better to pocket up a pelting Injury, than to intangle myſelf with ſuch Vermin ; for this I know, That because Women are Women, therefore many will do that in an Hour, which they many Times will re-pent all their whole Life-time after ; yet for an Injury which I have received of them, the more I conſider of it, the leſs I eſteem of the ſame. Yet ſome perhaps may ſay unto me, That I have fought for

Honey, and caught the Bee by the Tail ~~touch~~  
or that I have bee<sup>n</sup> bit or stung by some ~~bewr~~  
~~of~~ these Wasps, otherwise I could never ~~Wor~~  
have been expert in bewraying their Qua- ~~om~~  
lities ; for the Mother would never have ~~will~~  
~~sought the Daughter in the Oven,~~ but that ~~she~~ ~~hom~~  
~~was there herself.~~ Indeed, I might confess, ~~Hee~~  
I have been a Traveller these Thirty and ~~so th~~  
odd Years, and many Travellers live in ~~are~~  
~~disdain~~ of women ; the Reason is, for that ~~the~~  
their Affections are so poison'd with the ~~oth~~  
heinous Evils of unconstant women, which ~~her~~  
they happen to be acquainted with in ~~bea~~  
their Travels ; for it doth so cloy the Sto- ~~not~~  
machs, that they censure hardly of wo- ~~and~~  
men ever afterwards ; wronged Men will ~~are~~  
not be Tongue-ty'd ; therefore if you do ill, ~~I~~  
~~you must not think to hear well~~ ; for although ~~the~~  
the World be bad, yet it is not come to ~~by~~  
that pass, that Men should bear with all the ~~th~~  
bad Conditions that are in some women. ~~adl~~

I know I shall be bitten by many, be- ~~am~~  
cause I touch many. But before I go any ~~ha~~  
farther, let me whisper one Word in your ~~all~~  
Ears, and that is this : Whatsoever you ~~on~~  
think privately, I wish you to conceal it ~~ne~~  
with silence, lest in starting up to find ~~al~~  
Fault, you prove yourselves guilty of ~~ca~~  
these monsterous Accusations, which are ~~w~~  
here following against some women, and ~~in~~  
those which spurn, if they feel themselves ~~th~~  
touched.

ail touched, prove themselves stark Fools in  
some bewraying their galled Backs to the  
ever World: For this Book toucheth no sort of  
Qua- women but such as when they hear it,  
will go about to prove it: For although in  
the same Part of this Book I trip at your  
fes, Heels; yet will I stay you by the Hand;  
and so that you shall not fall farther than you  
are willing, although I deal with you after  
that the manner of a Shrew, which cannot  
otherwise ease her curst Heart, but wish  
her unhappy Tongue; if I be too earnest,  
bear with me a little, for my Meaning is  
not to speak much of those that are good,  
and I shall speak too little of them which  
are naught.

But yet I will not altogether condemn  
the Bad, but hoping to better the Good,  
by the naughty Examples of the Bad; for  
there is no woman so good, but hath one  
idle Part or other in her; which may be  
amended; for the clearest River that is,  
hath some Dirt in the Bottom: Jewels are  
all precious, bat yet they are not all of  
one Price, nor all of one Virtue: Gold is  
not all of one Picture, no more are women  
all of one Disposition: women are all ne-  
cessary Evils, and yet not all given to  
wickedness; and yet many so bad, that  
in my Conceit, if I would speak the worst  
that I know by some women, I should

make their Ears glow that hear me, and to give  
my Tongue would blister to report it der,  
but that it is a greater Discredit for a Man not to  
be accounted for a Scold; for Scolding Pulp  
is the Manner of Shrews; therefore I had be o  
rather answer them with Silence, which you  
finds fault, than strive to win the Duck-the  
ing-stool from them. Dev

Now methinks I hear some curious knee  
Dames give their rash Judgments, and wro  
say, That I having no wit, descant upon with  
women that have more wit than Men. I  
To answer you again, If I belye you, Bo  
judge me unkind, but if I speak the ing  
Truth, I shall be the better believed ano-  
ther Time, and if I had wrote never so  
well, it is impossible to please all; and if  
never so ill, yet I shall please some. Let  
it be well or ill, I look for no praise for  
my Labour. I am weaned from my Mo-  
thaer's Teat, and therefore never more to  
be fed with her Pap: wherefore say what  
you will, for I will follow my own Vein  
in unfolding every p' lat, and shewing  
every wrinkle of a woman's Disposition,  
and yet I will not wade so far over the  
Shoes, but that I may return dry: not so  
far in, but that I may easily escape out:  
And yet for all that, I must confess my  
self to be in fault, and that I have offend-  
ed you beyond satisfaction, for it is hard

to

and to give a sufficient Recompence for a Slan-  
t it der, and yet hereafter if by means I can-  
not obtain your favour to be one of your  
Pulpit-Men, yet you cannot deny me to  
had be one of your Parish; and therefore if  
hich you please but to place me in the Body of  
the Church, hereafter you shall find my  
Devotion so great towards you, as he that  
kneeleth at the Chancel-Door; for I  
wrote this Book with my Hand, but not  
with my Heart.

Indeed, when I first began to write this  
Book, my wits were gone a woolgather-  
ing, so that in a manner I forgot myself;  
and so in the heighth of my Fury, I vow-  
ed for ever to be an open Enemy unto wo-  
men; but when my Fury was a little past,  
I began to consider the Blasphemy of this  
infamous Book against your Sex; I then  
took my Pen, and cut him in twenty Pie-  
ces, and had it not been for hurting my-  
self, I would have cut mine own Fingers  
which held the Pen. And furthermore,  
for a Pennance, I do crave that myself  
may be a Judge against myself; but yet  
assure yourselves, of all Evils I will chuse  
the least; wherefore I chuse rather to bear  
a Faggot, than burn by the Faggot. You  
may perceive the VVind is turned into  
another Door, and that I began to be Sea-  
fick, and yet not half a Mile on the salt

VVater, and that my Mouth hath uttered  
that in my Fury, which my Heart never  
thought, and therefore I confess that the  
Sawce which I have made is too sharp for  
your Diet, and the Flowers which I have  
gathered are too strong for your Noses;  
but if I had brought little Dogs from *Iceland*,  
or fine Glasses from *Venice*, then I  
am sure that you would either have woode  
me to have them, or wished to see them.  
But I will here conclude this first *Epistle*,  
praying you with Patience to hear the  
rest; for if I offend you at the first, I will  
make you amends at the last; and so I  
leave you to Him whose Seat is in Heaven,  
and whose Footstool is the Earth.

*Tours,*

*In the Way of Honesty,*

Joseph Swetnam.

TO



T O

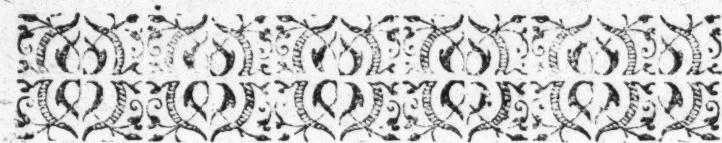
# The READER.

Read it if you please, and like it as you list : Neither to the wifest Clerk, nor yet to the starkest Fool, but unto the ordinary Sort of Giddy-headed young Men, I send this Greeting.

**I**F you desire to see the Bear-Baiting of Women, then come to the Bear-Garden apace, and get in betimes, and view every Room, where thou mayest best sit for thy own Pleasure, Profit, and Heart's Ease, and bear with my Rudeness, if I chance to offend thee. But before I open this Trunk full of Torments against Women, I think it were not amiss to resemble those which in old Time did sacrifice to Hercules, for they used continually first to whip all the Dogs out of their City : And so I think it were not amiss to drive all the Women out of my hearing ; for doubtless this little Spark will kindle into such a Flame, and raise

so many stinking Hornets humming about my  
Ears, that all the Wit I have will not quench  
the one, nor quiet the other; for I fear that  
I have set down more than they will like of,  
and yet a great deal less than they deserve;  
and for better Proof, I refer myself to the  
Judgment of Men, which have more experi-  
ence than myself, for I esteem little of the  
Malice of Women; for Men will be persuaded  
with Reason, but Women must be answered  
with Silence; for I know Women will bark  
more at me, than Cerberus's Three-headed  
Dog did at Herculus, when he came into Hell  
to fetch out the fair Proserpina; and yet I  
charge them not now but with a Bull-rush, in  
respect of another Book, which is almost rea-  
dy; I do now but scare them with false Fire;  
but my next Charge shall be with Weapons,  
and my Alarm with Powder and Shot: For then  
we will go upon these venomous Adders, Ser-  
pents and Snakes, and tread and trample them  
under our Feet: For I have known many stung  
with some of these Scorpions, and therefore I  
warn all Men to beware of the Scorpion; I  
know Women will bite the Lip at me, and cen-  
sure hard of me, but I fear not the curst Cow,  
for she commonly hath short Horns: Let them  
censure of me what they will, for I mean not  
to make them my Judges, and if they shoot  
their Spite at me, they may hit themselves, and

so I will smile at them, as at the foolish Fly,  
which burneth herself in the Candle. And so  
Friendly Reader, if thou hast any Discreti-  
on at all, thou mayst take a happy Example  
by these most lascivious and crafty whorish,  
thievish, and knavish Women, which were  
the cause of this idle Time spending; and yet  
I have no warrant to make thee believe this  
which I write to be true. But yet the simple  
Bee gathereth Honey where the venomous  
Spider doth her Poyson. And so I will con-  
clude, lest if thou have cause to say, That  
my Epistles are longer than my Book; a Book  
I may call it, I hope, without Offence, For  
the Collier calls his Horse a Horse, and the  
King's great Steed is but a Horse. If thou  
read but the beginning of a Book, thou canst  
give no Judgment of what ensueth; there-  
fore I say, as the Fryar, who in the midst  
of his Sermon, said often, That the best was  
behind; and so, if thou read it all over, thou  
shalt not be deluded, for the best is behind. I  
think I have shot so near the white, that some  
will account me a good Archer; and so I pray  
thee look to thy Feet, that thou run not over  
thy Shoes, and so be past Recovery.



# T H E Arraignment of WOMEN.

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## C H A P I.

*Showeth to what Use Women were made ; and that most of them degenerate from the Use they were framed unto, by leading a proud, lazy, and idle Life, to the great Hindrance of their poor Husbands.*

**M**OSES discribeth a Moman thus ; *At first the beginning, saith he, Woman was made to be a helper unto Man ; and so they are indeed, for she helpeth to spend and consume that which Man painfullygetteth.* He also saith, *That they were made of the Rib of a Man ; and that their froward Nature sheweth ; for a Rib a crooked thing, good for nothing else ; and Women are crooked by Nature ; for is a small Occasion will cause them to be angry.* Again, in a manner, *she was no sooner made, but straightway her Mind was set upon Mischief ; for by her aspiring Mind and wanton Will, she quickly procured Man's Fall, and, therefore ever since*

since they are, and have been a Woe unto Man, and follow the line of their first leader.

For, I pray you, let's consider the Times past with the Time present: 1. That of *David* and *Solomon*; if they had occasion so many Hundred Years ago to exclaim so bitterly against Women; for the one of them, said, ‘That it was better to be a Door-Keeper, and better dwell in a Den amongst Lions, than to be in the House with a foward and wicked Woman.’ And the other said, ‘That the climbing up of a sandy Hill to an aged Man, was nothing so wearisome, as to be troubled with a foward Woman:’ And further he said, ‘That the Malice of a Beast is not like the Malice of a wicked Woman, nor that there is any thing more dangerous than a Woman in her Fury.’

The Lion being bitten with Hunger, the Bear being robbed of her young Ones, the Viper being trod on; all these are nothing so terrible as the Fury of a Woman. A Buck may be enclosed in a Park, a Bridle rules a Horse, a Wolf may be tied, a Tyger may be tamed, but a foward Woman will never be tam’d; no Spur will make her go, nor no Bridle will hold her back; for if a Woman hold an Opinion, no Man can draw her from it; tell her of her fault, she will not believe that she is in any fault; give her good Counsel, but

she will not take it; if you do but look after another Woman, then she will be jealous. The more thou lovest her, the more she will disdain thee, and if thou threaten her, then she will be angry: Flatter her, and then she will be proud, and if thou forbear her, it maketh her bold, and if thou chasten her, then she will turn to a Serpent: In a Word, a Woman will never forget an Injury, nor give Thanks for a good Turn. What wise Man then will change Gold for Dros, Pleasure for Pain, a quiet Life for wrangling Brawls, from which married Men are never free?

*Solomon* saith ‘ That Women are like unto Wine; for that they will make Men drunk with their Devices.

Again, intheir love, a woman is compared to a Pummice-stone, for which way soever you turn a Pummice-stone, it is full of Holes; even so are womens hearts; for if love steal in at one Hole, it steppeth out at another.

They are also compared unto a painted Ship, which seemeth fair outwardly, and yet is nothing but Ballast within her; or to Idols in *Spain*, which are bravely gilt outwardly, and yet nothing but Lead within them; or like unto the Sea, which at some time is so calm that a Cock-boat may safely endure her might; but on a sudden is so turbulent, that it overwhelmeth the tallest Ship that is.

A

A foward Woman is compared to the Wind, and a still Woman unto the Sun: For the Sun and the Wind met a Traveller upon the way, and they laid a Wager which of them should get his Cloak from him first; then first the Wind began boisterously to blow, but the more the Wind did blow, the more the Treveller wrapped and gathered his Cloak about him: Now when the Wind had done what he could, and was never the nearer, then began the Sun gently to shine upon him, and he threw off, not only his Cloak, but also his Hat and Jerkin. This Moral sheweth, That a Woman with high Words can get nothing at the Hand of her Husband, neither by foward means, but by gentle and fair means, she may get his Heart's Blood to do her good..

As Women are compared to many Things, even so many and many more Troubles come galloping after the heels of a Woman, that young Men before-hand do not think of; for the World is not made of Oat-meal, nor all Gold that glitereth; nor the way to Heaven is not strewed with Rushes; no more is the Cradle of Ease in a Woman's Lip. If thou were a Servant, or in Bondage before, yet when thou dost Marry, thy toil is never the nearer ended; for even then, and before,

before, thou dost change thy golden Time  
for a drop of Honey, which presently after-  
ward turneth to be as bitter as wormwood.

Yet there are many young Men wh ch  
cudgel their Wits, and beat their Brains,  
and spend all their Time in the love of  
Women, and if they get a Smile, or but  
a Favour at their Love's Hand, they  
straightway are so ravished with Joy, yea,  
so much, that they think they have gotten  
God by the Hand, but within a while af-  
ter they will find they have but the Devil  
by the Foot. A Man may generally speak  
of Women, that for the most part thou  
shalt find them dissembling in their deeds  
and in all their Actions subtil and dangerous  
for Men to deal withal; for their Faces  
are Lures, their Beauties are Baits, their  
Looks are Nets, and their Words are  
Charms, and all to bring Men to Ruin.

There is an old Saying going thus: *That he that hath a Fair Wife, and a white Horse shall never be without Trouble:* For a Wo-  
man that hath a fair Face, it is ever  
matched with a cruel Heart, and the hea-  
venly Looks with hellish Thoughts; their  
modest Countenance with merciless  
Minds; for Women can both smooth and  
sooth; they are so cunning in the Art of  
Flattery, as if they had been bound Ap-  
petites to the Trade: They have *Syrens*  
*Songs*

Songs to allure thee, and *Circe's* cunning to Inchant thee ; And they bear two Tongues in one Mouth, like *Judas* ; and two Hearts in one Breast, like *Magus* ; the one full of Smiles, and the other full of Frowns, and all to deceive the simple and plain meaning man ; they can with the *Saiyr*, out of one Mouth blow both hot and cold.

And what of all this ? Why nothing but to tell thee, That a Woman is better lost than found ; better forsaken, than taken. St. Paul saith, *That they which Marry, do well* ; but he also saith, *That they which Marry not do better* : And he (no doubt) was well advised what he spake. Then if thou be wise, keep thy head out of the Halter, and take heed before thou have cause to curse thy hard Penny-worth, or wish the Priest speechless which knit the Knot.

The Philosophers which lived in the old Time, their Opinions were so hard of Marriage, that they never delighted therein : For one of them being asked, why he did not Marry ? he answered, *That it was too soon* ; and afterwards when he was Old, he was asked the same Question, and he said then, *it was too late* : And farther he said, *That a Married Man hath but two good Days to be looked for* ; That is, the Marriage Day, and the Day of Wife's Death : For a Woman will

## The Arraignment of

thee with Honey, and poison thee with Gall. *Diogenes* was so Dogged, that he abhorr'd all Women; and St. *Austin* wished,  
*That he had lived VVifeless, and died Childless.*

On a time one asked *Socrates*, *VVhether be were better to Marry or to live single?* And he made Answer, ‘ Which-soever thou dost, it will repent thee; for if thou Marriest not, then thou wilt live discontented, and die without Issue, and so perhaps a Stranger shall possess thy Goods; and if thou dost Marry, thou shalt have continual Vexations; her Dowry will be often cast into thy Dish, if she do bring Wealth with her. Again, if she complain, then her Kinsfolk will bend their Brows, and her Mother will speak her Pleasure by thee: And if thou Marriest only for fair Looks, yet thou may’st chance to go without them, when thou lookest for them: And if thou Marriest one that is Fruitful in bearing of Children, then will thy care be more encreased; for little doth the Father know what shall be the end of his Children: And if she be Barren, thou wilt loath her: And if Honest, thou wilt fear her Death; and if Unhonest, thou wilt be weary of thy Life, for when thou her, thou must support her in all Actions, and that will be such a per-

petual Burthen unto thee, that thou hadst even as good draw Water continually to fill a bottomless Tub.

A Gentleman on a time said to his Friend, *I can help you to a good Marriage for your Son*; his Friend made him this Answer, *My Son (saith he) shall stay till he have more Wit*: The Gentleman replyed again, saying, *If you Marry him not before he hath Wit, he will never marry so long as he liveth*: For a married Man is like unto one Arrested, and I think that many a Man would fly up into Heaven, if this Arrest of Marriage kept him not back.

It is said of one named *Domettas*, That he buried three Wives, and yet never wet one Handkerchief; no, nor shed so much as one Tear: Also *Ulysses*, he had a Dog which loved him well, and when that Dog died, he wept bitterly, but he never shed one Tear when his Wife died. Wherefore if thou marriest without Respect, but only for bare Love, then thou wilt afterwards with sorrow say, *That there is more belongs to House-keeping than Four bare Legs in a Bed*.

A Man cannot live with his Hands in his Bosom, not buy Meat in the Market for Honesty without Money: where there is nothing but bare Walls, it is a fit House to breed Beggars into the World: there are many that think, when the

Married, that they may live by Love ; if  
but if Wealth be wanting, hot Love will Pride  
soon be cold, and your hot Desires will man  
be soon quenched with the Smoak of Hou  
Poverty : To what end then should we wife,  
live in Love, seeing it is a Life more to Cruel  
be feared than Death? For all thy Money then  
wasts in Toys, and is spent in Banqueting, A  
and all thy Time in Sighs and Sobs, to desir  
think upon the Trouble and Charge, ther  
which commonly cometh with a Wife : Haz  
for commonly Women are Proud without Wor  
Profit, and that is a good Purgation for thy Fett  
Purse: and when thy Purse is light, then kis  
will thy Heart be heavy.

The Pride of a Woman is like the Sigh  
Dropsie ; for as Drink encreaseth the Drought  
of the one, even so Money en- or i  
largeth the Pride of the other : Thy Purse stand  
must be always open to feed her Fancy, then  
and so thy Expence will be great, and of th  
yet perhaps thy getting small; thy House her  
must be stored with costly Stuff, and yet a W  
perhaps thy Servants starved for lack of mal  
Meat : Thou must discharge the Mercer's the  
Book, and pay the Seamstresses Maid, for you  
her Head must be continually alter'd to Hell  
the New Mode, and her Gown of finer soul  
Wool than the Sheep beareth any : She  
likewise have her Jewels and Patch-  
finished, especially if she be Beau  
tiful;

ve; ifful ; for then commonly Beauty and  
Pride goeth together ; and a beautiful Wo-  
man is for the most Part costly, and no good  
Housewife ; and if she be a good House-  
wife, then no Servant will abide her fierce  
Cruelty ; and if she be honest and chaste,  
then commonly she is jealous.

A King's Crown, and a fair Woman, is  
desired of many ; but he that getteth ei-  
ther of them, liveth in great Troubles and  
Hazard of his Life. He that getteth a fair  
Woman is like unto a Prisoner loaded with  
Heavy Fetters of Gold, for thou shalt not so oft  
kiss the sweet Lips of thy beautiful Wife,  
as thou shalt be driven to fetch bitter  
Sighs from thy sorrowful Heart, in think-  
ing of the Charge which cometh by her ;  
for if thou deny her of such Toys as she  
stands in need of, and yet is desirous of  
them, then she will quickly shut thee out  
of the Doors of her Favour, and deny thee  
use her Person, and shew herself as it were at  
a Window playing upon thee, not with  
small Shot, but with a cruel Tongue ;  
she will ring thee such a Peal that one  
would think the Devil were come from  
Hell ; saying, *I might have had those which*  
*would have maintained me like a Woman,*  
*whereas now I go like no Body ; but I will be*  
*maintained if thou wert hang'd : With such*

like Words she will vex thee, blubbering forth abundance of dissembling Tears (for Women do teach their Eyes to weep for do but cross a Woman, although it be never so little, she will straightway pull Finger in the Eye and cry ; then presently many a foolish Man will flatter her and entreat her to be quiet ; but that marrs all, for the more she is entreated she will pour forth the more abundant & deceitful Tears, and therefore no more to be pitied than to see a Goose go bare-foot for as they have Tears to command, so have they Words at Will, and Oaths a Pleasure ; for they make as much of a Oath as a Merchant doth, which will forswear himself for the getting of a Penny I never yet knew a Woman that would deny to swear in defence of her own Honesty, and always stand highly upon it, although she be ashamed to wear it in Winter for fear of catching Cold, nor in Summer for Heat, for fear lest it may melt away.

Many will say, this which I write true, and yet they cannot beware of the Devil, until they are plagued with him ; the little Lamb skips and leaps till the Fox come, but then he quivers and shakes ; the Bear dances at the stake, till the Dogs be upon his Back ; and som-

Me

Men never fear their Money, until they come into the Hands of Thieves; even so, some will never be warned, and therefore are not to be pitied, if they be harmed. What are Women, that makes thee so greadily to gape after them? Indeed some Faces are Fairer and Beautifulle than others; some again stand highly upon their Fine Foot and Hand, or else all Women are a like; *Joan* is as good as my Lady, according to the Country-Man's Proverb, who gave a great Sum of Money to lie with a Lady; and going homewards he made grievous moan for his Money: and one being on the other side of the Hedge, heard him say, *That his Joan at Home was as good as the Lady*: But whether this be true or no, I myself do not know, but you have it as I heard it.

If thou Marriest a Woman of evil Report, her discredit will be a spot in thy Brow; thou canst not go in the Street with her without Mocks, nor amongst thy Neighbours without frumps, and commonly the Fairest Women are soonest inticed to yield unto Vanity: He that hath a Fair Wife and a Whetstone, every one will be whetting thereon: And a Castle is hard to keep, when it is assaulted by many; and Fair Women are commonly catched.

He that marrieth a Fair Woman, every one will wish his Death to enjoy her ; and if thou be never so Rich, yet but a Clown in Condition, then will thy Fair Wife lose her Credit to please her Fancy ; for a Diamond hath not his Grace but in Gold, no more hath a fair Woman her full Com mendations, but in the Ornament of her Bravery ; by which means there are divers Women, whose Beauty hath brought their Husbands into Poverty and Discredit, by their Pride and Whoredom. A Fair Woman commonly will go like a Peacock, and her Husband must go like a Woodcock.

That great Gyant *Panphymapho*, who had Bears waiting upon him like Dogs, and could make tame any wild Beasts, yet a wanton Woman he could never rule nor turn to his will.

*Solomon* was the wisest Prince that ever was ; yet he lusted after so many Women, that they made him quickly forsake his God, which did always guide his steps so long as he lived godly.

And was not *David* the best beloved of God, and a mighty Prince ? yet for the Love of Women, he purchased the displeasure of his God.

*Sampson* was the strongest Man that ever was, for every Lock of his Head was the Strength

Strength of another Man, yet by a Woman he was overcome ; he revealed his Strength to her, and payed his Life for his Folly.

Did not *Jezabel* for her wicked Lust cause her Husband's Blood to be given to Dogs ?

*Job's Wife* gave her Husband Counsel to blaspheme God and to curse him.

*Agamemnon's Wife* for a small Injury that her Husband did her, she first committed Adultery, and afterwards consented to his Death.

Also the Wife of *Hercules*, she gave her Husband a Poisoned Shirt, which was no sooner on his Back, but it did stick so fast, that when he would have pluck'd it off, it tore the Flesh with it.

If thou wouldest avoid these Evils, thou must with *Ulysses* bind thyself to the Mast of the Ship, as he did, or else it would cost him his Life ; for otherwise the *Syrenean* Woman would have enticed him into the Sea, if he had not so done.

It is strange to see the mad Feats of Women ; for they will be now merry, then again sad, now laugh, then weep, now sick, then presently whole ; all Things which like not them, are nought, and if it be never so bad, if it like them excellent.

Again, it is Death for Women to be denied the Thing which they demand, and yet they will despise Things given unasked.

When a Woman wanteth any Thing partly  
she will flatter and speak fair ; not much unlike the flattering Butcher, who gently claweth the Ox, when he intendeth to knock him on the Head : But the Thing being once obtained, and their Desires gained ; then they will begin to look big, and answer so Stately, and speak so Scornfully, that one would imagine they would never seek Help nor crave Comfort at thy Hand any more : But a Woman is fitly compared to a Ship, which being never so well rigged, yet one thing or other is amended ; even so, give a Woman all that she can demand to Day, yet she will be out of Reparation to morrow, and want one Thing or other.

Women are called Night-Crows, for that commonly in the Night, they will make Request for such Toys as cometh in the Day. Women know their time to work their Craft ; for in the Night, they will work a Man like Wax, and draw him like as the Adamant doth the Iron : And being once brought him to the bent of a

Gown of the newest Fashioned Silk ; for  
hand Peticoat of the finest sort, or for a Head  
of the newest Fashion : Her Husband be-  
ing overcome by her flattering Speech,  
partly he yieldeth to her Request although  
it be a Grief to him, for that he can hardly  
spare it out of his Stock ; yet for quietness  
to take, he doth promise what she demand-  
eth, partly because he would sleep quietly  
in his Bed. Again, every married Man  
knoweth this, That a Woman will never  
be quiet, if her Mind be set upon a Thing,  
till she have it. Now, if thou drive her  
off with Delays, then her Forehead will  
be full of frowns, as if she threatned to  
make Clubs Trumps, and thou never a  
Woman have what she will, say what she  
list, and go where she please, otherwise  
thy House will be so full of Smoak, that  
thou canst not stand in it.

It is said, *That an old Dog and an hungry Flea bites sore* ; but in my Mind, a foward Woman biteth more sorer ; and if thou go about to master a Woman, hoping to bring her to Humility ; there is no way to make her good with Stripes, except thou beat her to Death ; for do thou what thou wilt, yet a foward Woman in her frantick Mood will pull, hawl, swear, scratch

tear all that stands in her Way. Wha  
wilt thou that I say more ; O thou po~~possib~~  
married Man ! If Women do not fea~~have~~  
the Rain, yet there is a Shower a com~~great~~  
ing, which will wet them to the Skin~~never~~  
A Woman which is fair in Shew, is fou~~they~~  
in Condition ; she is like unto a Glow~~Frien~~  
Worm, which is bright in the Hedge~~Substa~~  
and black in the Hand : In the greenest~~retur~~  
Grass lieth hid the greatest Serpent ; ~~mean~~  
painted Pots commonly hold deadly Poi-~~Benc~~  
son, and in the clearest Water the ug-~~deser~~  
liest Toad ; and the fairest Woman hath~~far~~  
some Filthiness in her : All is not Gold  
that glittereth : A smiling Countenance  
is no certain Testimonial of a merry  
Heart, no costly Garments of a rich  
Purse. Men do not commend a Judge  
for that he weareth a Scarlet Gown, but  
for his just Dealing ; no more are Wo-  
men to be esteemed of by the Ornament  
of their Bravery, but for their good Be-  
haviour ; yet there is no River so clear,  
but there is some Dirt in the Bottom.  
But many a Man in this Land, we need  
not go any farther for Examples, but  
here we may see many Fools in every  
Place snared in Womens Nets, after a  
little Familiarity and Acquaintance with  
I think if they were number'd the

Num-

WhaNumber would pass infinite, if it were  
poopossible, which for the Love of Wantons  
feahave lost their Voyages at Sea, to their  
comgreat Hindrances ; and many others have  
kinnever regarded the far Distance which  
fouthey have been from their Country and  
ow Friends, until they had consumed their  
lge Substance ; and then being ashamed to  
uestreturn Home again in such bad Sort, I  
t ; mean by weeping Cross, and penny less  
oi Bench, many of them rather chuse to  
g. deserve Newgate, and so come to Tyburn,  
th far contrary to the Expectation of their  
ld Friends and Parents, which had otherwise  
ce provided for them, if they had had Grace,  
or would have been Ruled.



## C H A P. II.

*Sheweth the Manner and Ways of such Women  
as live upon evil Report : It also sheweth  
that the Beauty of Women hath been the  
bane of many a Man ; for it hath overcome  
valiant and strong Men, eloquent and subtil  
Men ; and in a Word, it hath overcome all  
Men, as by Examples following shall appear.*

**F**irst, that of Solomon, unto whom God gave singular Wit and Wisdom ; yet he loved so many Women, that he quite forgot his God, which always did guide his steps so long as he lived godly, and ruled justly ; but after he had glutted himself with Women, then he would say, *Vanity of Vanities, all is but Vanity.* He also in many places of his Books of Proverbs, exclaiming most bitterly against lewd Women, calling them all that nought is, and also displayeth their Properties. And yet I cannot let Men go blameless, although Women go shameless, but I will touch them both : For if there were no Receivers, then there would not be so many Sealers ; if there were not so many Lasses there would not be so many Whores ;

Beds is Hell, Sorrow, and Repentance. Eagles eat not Men till they are dead, but Women devour Men alive : For Women will pick thy Pocket, and empty thy Purse, laugh in thy Face and cut thy Throat : They are ungrateful, perjured, full of Fraud, flouting and deceit, unconstant, waspish, toyish, light, sullen, proud, discourteous and cruel : And yet they were by God created, and by Nature formed, and therefore by Policy and Wisdom to be avoided ; for good Things abused, are to be refused, or else for a Month's Pleasure, she may hap to make thee go stark naked : She will give thee Roast-meat, but she will beat thee with the Spit : If thou hast Crowns in the Purse, she will be thy Heart's Gold, until she leave thee not a whit of white Money : They are like Summer Birds, for they will abide no Storm, but flock about thee in the Pride of thy Glory, and fly from thee in the Storms of Afflictions ; for they aim more at thy Wealth, than at thy Person, and esteem more thy Money, than any Man's vertuous Qualities : for they esteem of a Man without Money, as a Horse doth a fair Stable without Meat ; they are like Eagles, which always fly where the Carrion is.

She will play the Horse-leach to suck the ~~the P~~  
 away thy Wealth, but in the Winter of  
 thy Misery she will fly away from thee -  
 Not unlike a Swallow, which in the Sum-  
 mer harboureth herself under the Eves of  
 an House, and against Winter flyeth away,  
 leaving nothing but Dirt behind her.  
*Solomon* saith, He that will suffer himself  
 to be lead away or take Delight in such  
 Womens Company, is like a Fool which  
 rejoiceth when he is lead to the Stocks,  
*Prov. 7.*

*Hosea*, by Marriage with a lewd Wo-  
 man, of light behaviour, was brought into  
 Idolatry, *Hos. 1.* St *Paul*. accounted For-  
 nicators so odious, that we ought not to  
 eat Meat with them; he also sheweth,  
 that Fornicators shall not inherit the  
 Kingdom of Heaven, *i, Cor. 6. 11.*

And in the same Chapter, St. *Paul* ex-  
 communicatest Fornicators; but upon  
 amendment he receiveth them again.  
 Whoredom is punished with Death, *Deut.*  
*22. 21.* and *Gen. 38. 24.* *Phineas* a Priest,  
 thrust two Adulterers both the Man and  
 Woman through the Belly with a Spear,  
*Numb. 25.*

God detesteth the Money, or Goods  
 gotten by Whoredom, *Deut. 23. 17. 18.*  
 These are called by divers Names, and  
 the

ick the Properties of Whores, *Prov. 7. 6. and 2.*  
of A Whore envieth an Honest Woman,  
e - *Esdras 9. and 42.* Whoremongers God  
m- will Judge, *Heb. 13. and 4.* They shall  
y, have their Portion with the Wicked, in  
r. the Lake that burneth with Fire and Brim-  
lf stone, *Rev. 21. 8.*

Only for the Sin of Whoredom God was  
s, sorry at Heart, and repented that ever he  
h made Man, *Gen. 6. 6, 7.*

St. *Paul* saith, to avoid Fornication  
every Man may take a Wife, *1. Cor. 7. 2.*

Therefore he which hath a Wife of his  
own, and yet goeth to another Woman,  
is like a rich Thief, who will steal when  
he hath no need.

There are Three ways to know a  
Whore; by her wanton Looks, by her  
Speech, and by her Gait, *Ecclesiasticus 26.*  
And in the same Chapter he saith, That  
we must not give our Strength unto Har-  
lots: for Whores are the Evil of all Evils,  
and the Vanity of all Vanities; they  
weaken the Strength of Man, and deprive  
the Body of its Beauty; it furroweth the  
Brows, and maketh the Eyes dim, and  
a whorish Woman causeth the Fever and  
the Gout; and in a Word, they are a  
shortning to Man's Life: for although  
they seem to be so dainty as Sweet-

yet in Tryal, they are not so wholesome  
as four Sauce ; they have Wit, but it is  
all Craft ; if they love it is vehemently ; They  
but if they hate it is deadly.

*Plato* saith, That Women are either An-  
gels or Devils, and that they either love  
deadly, or hate bitterly ; for a Woman  
hath no Mean in her Love, nor Mercy in  
her Hate ; no Pity in Revenge, nor Pa-  
tience in her Anger : Therefore it is said,  
that there is nothing in the World, which  
both pleaseth and displeaseth a Man more  
than a Woman ; for a Woman most de-  
lighteth a Man, and yet most deceiveth  
him : for as there is nothing more sweet  
unto a Man, than a Woman when she  
smileth ; even so there is nothing more  
odious than the fierce and angry Counte-  
nance of a Woman.

*Solomon*, in the 20th of *Eccles.* saith,  
That an angry Woman will foam at the  
Mouth like a Bear. If all this be true, as  
most true it is, why shouldest thou spend  
one Hour in the Praife of a Woman, as  
some Fools do ? For some will brag of the  
Beauty of such a Maid, another will vaunt  
of the Bravery of such a Woman, that she  
goeth beyond all the Women in the Parish.  
Again, some study their fine Wits, how  
may cunningly sooth Women ; and  
with

with Logick, how to reason with them, and with Eloquence to persuade them : They are always tampering their Wits, as Fidlers do their Strings, who wrest them so high, that many Times they stretch them beyond Time, Tune, and Season.

Again, there are many that weary themselves with dallying, playing, and sporting with Women, and yet they are never satisfy'd with the unsatiable Desire of them : If with a Song thou wouldest bring them brought asleep, or with a Dance be led into Delight, then a fair Woman is fit for thy Diet ; if thy Head be in her Lap, she will make thee believe, that thou art hard by God's Seat, when indeed thou art just at Hell Gate.

*Theodora*, a monstrous Strumpet, on a Time, made her Brags to *Socrates*, of the great Haunt of lusty Gallants which came to her House ; and furthermore she told him, That she could get away more of his scholars from him than he could of Hers from her. No marvel (quoth *Socrates*) for by Ways seem pleasant and easy, and that is the Way Youth loves to walk in ; but the Way that leadeth to a Virtuous Life cometh full of Brambles and Briars.

And to match with this, there is an History, that make mention of Three Noble Courtezans, whose Names were *Lamia*, *Flora*, and *Lais*; were *Homo*, common to all Men; they would play at small Gain, rather than fit out: These Three Strumpets, during their Life-time, were the most beautiful and richest of that Trade in the World, and had Three several Gifts, whereby they allured their Lovers to seek their Favours. The Engine wherewith *Lamia* entrapped her Lovers, proceeded from her Eyes; for by her smiling Countenance, and wanton Looks, she greatly inflamed all that beheld her. And *Flora* won her Lovers by her excellent Wit, and eloquent Tongue. And *Lais* enticed her Lovers by her sweet Singing and pleasant fingering of Instruments of Musick.

But now again to *Lamia*: King *Demetrius* gave but a Glance of his Eyes suddenly upon her, and was taken presently with her Net, and spent Eleven Talents of Silver upon her, which he had provided and appointed to pay his Soldiers; and furthermore, he quite forsook his own Wife, and never left the Company of this Strumpet, until Death took her from him; and after she was dead, he made great Mourning after Death; he also kissed and embrased

ed her, and caused her to be buried under his Window, that so often as he did see her Grave, he might bewail her Death.

*Lais* likewise had a King, whose Name was *Pyrrhus*, which was her chief Friend, but yet he served but as it were for a Cloak ; for he continued not very long with her in *Greece*, but went himself to the Wars in *Italy* ; but in his Absence she was not only sought to, but obtained of many, and set down her Price, that before she would do her Work, she would have her Money.

Now to *Flora* : She was a King's Daughter, her Parents died when she was of the Age of Fifteen Years, and she was left as Rich as Beautiful, she had the Bridle of Liberty thrown on her Neck, so that she might run whither she would ; for she was without Controulment ; so that suddenly she determined to travel and see the Wars of *Africa*, where she made Sale of both her Personage and Honour.

King *Menelaus* was the first that made Love unto her, as he was marching to the Wars of *Carthage*, and spent more Money upon her, than in conquering his Enemies.

But as she was of a Noble Race, so it is said, that she never gave herself over mean and petty Company, as

two did ; but she had a Scroll set over her  
Gate, the Tenour thereof was thus : *King, Prince, Emperor, or Bishop, enter this Place and Welcome.* Neither was this Flora so greedy of Gold, as the other two were, for on a Time one of her familiar Friends asked her the Cause why she did not make Price of her Love ; She made this Answer, *I commit my Body to none but Princes and Noblemen, and I swear there was never Man gave me so little, but I had more than I would have asked, or that I looked for :* And furthermore, she said, *That a Noble Woman ought not to make Price of her Love : All Things are at a certain Rate, except Love, and that a Woman of great Beauty should be so much esteemed of, as she esteemeth of herself.* She died at the Age of Forty Years, and the Wealth she left behind her in *Rome*, was valued to be so much, as would have built new Walls round about the City, if there had been no Walls at all.

Was not that Noble City of *Troy* sacked and spoiled for the fair *Helena*? And when it had cost many Mens Lives, and much Blood was shed, and when they had got the Conquest, they got but *Harlot*. By this, and that which followeth, you shall see the Power of Women,

men, how it hath been so great, and more prevailed in the bewitching Mens Wits, and in overcoming their Senses; than all other Things whatsoever. It hath not only vanquished Kings and Cæsars, but it hath also surprized Cities and Countries ; nay, What is it that Woman cannot do, which knows her Power ?

Therefore stay not alone in the Company of a Woman, trusting to thy own Chastity, except thou be more strong than Sampson, more wise than Solomon, or more Holy than David ; for these and many more have been overcome by the sweet Enticements of Women, as thou shalt read hereafter.

It is said, That the Gods themselves did change their Shapes, for the Love of such Women they lusted after. *Jupiter* transformed himself into a Bull. *Nep-tune* into a Horse ; and *Mercury* into a Goat.

*Aristippus* desired sweet Meat for his Belly, and a fair Woman for his Bed.

But in my Mind, he that lays his Net to catch a fair Woman, may chance fall into the Sprindge which was a Woodcock : Therefore I do young Men, and advise old M

counsel simple Men, and I warn all Men  
that they fly a wicked Woman, as from  
the Pestilence, or else she will make them  
fly in the End.

*Aristotle*, for keeping Company with the Queen in *Athens*, was fain to run away, to save himself from Punishment, and yet he had dwelt there, and wrote many Books for the space of Thirty Years.

Again, *Sampson* and *Hercules*, for their great Strength and Conquest of Giants and Monsters, yet the one yielded his Club at *Dejanira's* Foot, and the other revealed his Strength to *Dalilah*, and paid his Life for his Folly.

The Sugred and Renowned Orators *Demosthenes* and *Hortensius*, the one came from *Athens* unto *Corinth*, to compound and agree with *Lais* a common Strumpet, (as you heard before of her) and yet he had of but one Night's Lodging with her. And the other was fair in Love with another Bird of the same Cage, the which he could not obtain, nor yet could he conquer her Affection, until he had quite pined himself away, so that in a short time he had wasted himself to nothing.

for all his great Philosophy and Learning, kept Company with *Archelaus* when she was Old, and forsaken of him.

Acter Lovers: For she had given herself to  
from many in her Youth, yet nevertheless *Plato*  
the so Loved her, that he wrote many Verses  
in Commendation of her.

Also *Socrates* for his Gravity and Wisdom,  
is Renowned throughout all the World,  
yet he most dearly loved *Aiphiasie*, an old  
and over worn Strumpet.

Love staied King *Antiochus* in *Calcidia* a  
whole Winter, for one Maid that he fan-  
Gy ied there, to his great Hindrance.

Love staide King *Hannibal* in *Capua* a  
long Seafon, laying all other his necessary  
Affairs aside, the which was no small hin-  
drance to him, for in the meane while his  
Enemies invaded a great Part of his  
Country.

Likewise *Julius Cesar*, he continued in  
*Alexandria*, a long Seafon, not for the Love  
of one, but he Lusted after many, to his  
great Infamy and Disgrace.

The great Captain *Holofernes*, whose  
sight made many Thousands to quake, yet  
he lost his Life, and was slain by a  
Woman.

Was not *Herod's* Love so great to a  
man, that he caused *John Baptist* to  
Head for her sake?

Wherfore to avoid the sight  
times is the best Razor to cut off

casion of the Evil which cometh by Women; Is it not men; for had not *Holofernes* seen the Beau ty of *Judith*, and marked the Fineness of her Foot, he had not lost his Head by her? One If *Herod* had not seen *Herodius's* Daughter in a dance, he had not so rashly granted her St. *John Baptist's* Head. Had not *Eve* seen the Apple, and so was tempted with the Beauty of the Serpent, who, as our Schoolmen do write, shewed himself like a fair young Man; but had not she seen it, say, she had not eaten thereof, to her own Grief and many more. By Sight the Wife of *Potiphar* was moved to lust after her Servant *Joseph*. It is said of *Semiramis* of Babylon, that after her Husband's Death, she waxed so unsatiable in carnal Lust, that two Men at one Time could not satisfy her Desire, and so by her Unsatiableness at length all *Persia* grew full of Whores.

And likewise of one *Venus* a Strumpet in Cyprus, it is supposed, that by her Famous and ill Life, she caused all Cyprus at length to be full of Queans.

And of one fair *Rhodopha* in Egypt, who was the first noted Woman in that Country, but at length all the whole Country was full of Strumpets.

Is it not strange, that the Seed of one  
man should breed such Woes unto all  
men ?

One said to his Friend, Come, let us go  
see a pretty Wench. The other made this  
Answer, I have, said he, shaken such  
Letters from my Heels, and I will never  
go where I know I shall repent afterwards.  
But yet haply some may say unto me ; if  
thou shouldest refuse the Company, or the  
Courtesie of a Woman, then she would  
account thee a soft-spirited Fool, and a  
Clown.

But, alas ! fond Fool, wilt thou more  
regard their Babble than thine own Bliss ?  
Or esteem more their Frumps, than thine  
own Welfare ? Dost thou not know, that  
Women always strive against Wisdom, al-  
tho' many times it be their utter over-  
throw ? Like the Bee, which is often hurt  
with her own Honey, even so Women are  
often plagued with their own conceit,  
weighing down Love with discourtesie,  
giving them a Weed, which presents them  
with Flowers ; as their catching in Jest,  
and their keeping in Earnest ? and yet  
she thinks she keeps herself Blameless,  
and in all ill Vices she would go Nameless,  
but if she carry it never so clean, yet in  
the End she will be accounted but a cum-

ning catching Quean. And yet she will swear that she will thrive, as long as she can find one Man alive, for she thinks to do all her Knavery invisible : She will have a Fig-Leaf to cover her Shame ; but when the Fig-Leaf is dry and withered, it doth shew her Nakedness to the World. For take away their painted Cloaths, and then they look like ragged Walls : take away their Jewels, and they look ruggedly, their Heads and other Ornaments, and they are simple to behold ; the Hair untrust, they look wildly : And yet there are many which lay their Nets to catch a pretty Woman ; but he which getteth such a Prize, gains nothing by his Adventure, but Shame to the Body, and Danger to the Soul ; for the Heat of the young Blood of these Wantons leads many unto Destruction, for this World's Pleasure : It enchants your Minds, and enfeebleth your Bodies with Diseases ; it also scandalizeth your good Names : But most of all, it endangereth your Souls: How can it otherwise chuse, when Lust and Uncleanness continually keep them Company, Gluttony and Sloth serveth them at the Table, Pride and Vain-Glory apparelleth them ? But these Servants will wax weary of their Service, and, in the End, they have no other

ther Servants to attend them, but only Shame, Grief, and Repentance : But then, Oh ! then, you will say, when it is too late, Oh, would to God that we had been careful of True Glorious Modesty, and lessunning to keep Wantons Company : Oh, therefore remember, and think beforehand, that every Sweet hath its Sour ; when buy not with a Drop of Honey a Gallon of Gall. Do not think that this World's Pleasure will pass away with a Trifle ; and that no sooner done but presently forgotten : No, no, answer yourselves, that the Punishment remaineth eternally ; and therefore better it were to be an addle Egg, than an ill Bird : For we are not born to live at Pleasure, but to take Pains and to labour for the Good of our Country ; yet so deceitful is the present Sweetness, that we never remember the following Sour. For Youth is too easily won and overcome with the World's Vanities : Oh, too soon (I say) is Youth in the Blossoms devoured with the Catterpillers of foul Lust and lascivious Desires. The black Fiend of Hell, by his inticing sweet Sin of Lust, draws many young Wits to Confusion : For in Time it draws out the Hearts Blood of your good

good Names, and that being once lost, is all  
never gotten again.

Again, Lust causeth you to do such foul  
Deeds, which makes your Foreheads for  
ever afterwards seem spotted and Black  
with Shame and everlasting Infamy, by  
which means your Graves after Death are  
closed up with Time's Scandal. And yet  
Women are easily wooed, and soon won  
got with an Apple, and lost with a Paring  
Young Wits are soon corrupted, Women  
bright Beauties breed curious Thoughts  
and golden Gifts easily overcome wanton  
Desires, with changing Modesty into  
Pastimes of Vanity, and being once De  
lighted therein, continue in the same with  
out Repentance, you are only the Peoples  
Wonder, and Misfortune's Bandying-ball  
toss'd up and down the World with woe up  
on woe; yea, Ten thousand woes will be  
galloping hard at your Heels, and pursue  
you wheresoever you go: For of those ill  
Report cannot long stay in one place, but  
rove and wander about the World, and yet  
ever unfortunate, prospering in nothing  
forsaken and cast out of all civil Compa  
nies, still in fear, left Authority with the  
Sword of Justice bar them of Liberty  
Lo, thus your Lives are despised, walking  
like Night-Owls in misery, and no comfort  
shall

t, shall be your Friend, but only Repentance coming too late, and over-dear bought.  
A Pennance and Punishment due to all such  
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iated Creatures as these are.

Therefore believe all you unmarried Wantons, and in believing grieve, that you have thus unluckily made yourselves neither Maids, Widows, nor Wives, but more vile than filthy Channel dirt, fit to be swept out of the Heart and Suburbs of your Country. O then suffer not this World's Pleasure to take from you the good Thoughts of an honest Life: But down, down upon your Knees you earthly Serpents, and wash away your black Sin, with the Crystal Tears of true Sorrow and Repentance; so that when you wander from this enticing World, you may be washed and cleansed from this foul Leprosie of Nature.

Lo, thus in remorse of Mind, my Tongue hath uttered to the Wantons of the World, the abundance of my Heart's Grief, which I have perceived by the unseemly Behaviour of unconstant both Men and Women, yet Men for the most part are touched with one Fault, which is drinking too much; but it's said of Women, That they have Two Faults, that is, They can neither say well, nor yet do well.

For commonly Women are the most pocke  
Part of the Forenoon painting themselves  
and frizling their Hairs, and prying in  
their Glass like Apes, to prank up them  
selves in their Finery, like Puppets, or like  
the Spider, which weaves a fine Web to  
hang a Fly: Amongst Men she is accounted  
a Slut, which goeth not in her Silks  
therefore if thou wilt please thy Lady  
thou must like and love, sue and serve  
and in spending thou must lay on a Load  
for they must have Maintenance, however  
thou get it, by Hook or by Crook out of  
Judas's Bags, or the Devil's Budget; thou  
must spare neither Lands nor Living, Sil-  
ver nor Gold.

For Women will count thee a Niggard,  
if thou be not prodigal; and Coward, if  
thou be not ventrous: For they count  
none valiant, except they be desperate; if  
silent, a Sot; if full of Words, a Fool;  
judging all to be Clowns, which be not  
Courtiers. If thou be cleanly in Apparel,  
they will term thee proud; if mean in  
Apparel, a Sloven; if tall, a May-Pole;  
if short, a Dwarf; for they have ripe  
Wits and ready Tongues; and if they get  
an Inch they will claim an Ell; she will  
take thee about the Neck with one Hand,  
but the other shall be diving into thy  
Pocket,

Pocket, and if thou take her in that Manner, then it was but in Jest ; but many Times they take it in Jest, and (if they be not spied) keep it in Earnest : But if thy Pockets grow empty, and thy Revenues will not hold out longer, to maintain her Pomp and Bravery, then she presently leaves to make much of thy Person, and will not stick to say unto thee, that she could have bestowed her Love on such a one as would have maintained her like a Woman ; so by this Means they weave the Web of their own Woe, and spin the Thread of their own Thraldom ; if they lack, they will lack at the last, for they will cut it out of the whole Cloth, so long as the Piece will hold out.

Is not the Bee hived for his Honey, the Sheep sheered for his Fleece, the Ox's Neck wrought for his Master's Profit, the Fowl plucked for Feathers, the Tree grafted to bring forth Fruit, and the Earth laboured to bring forth Corn ? But what Labour or Cost thou bestowest on a Woman, is cast away, for she will yield thee no Profit at all : For when thou hast done all, and given them all that they can demand, yet thou shalt be as well rewarded as those Men were whom *Æsop* hired for Three

half-pence a Day to recite his Fables.

These Things being wisely considered  
then what Fool art thou to blind thyself  
in their bold Behaviour, and bow at their  
Becks, and come at their Calls, and sell  
Lands to make them swim in their Silks  
and set in their Jewels, making *Gill* a  
*Gentlewoman*, insomuch, that she careth  
not a Penny for the finest, nor a Fig for the  
proudest ; she is as good as the best altho'  
she have no more Honesty than hardly to  
serve her own turn, suffering every Man's  
Finger as deep in the Dish as thine are in  
the Platter, and every Man to Angle  
where thou castest thy hook, holding up  
to all that come ; not much unlike a Bar-  
ber's Chair ; that so soon as one Knaves  
out, another is in ; a common Hackney  
for every one that will ride, a Boat for  
every one to row in : Now if thy Wealth  
do begin to fail, then she biddeth thee fare-  
well, and gives thee the *Adieu* in the  
Devil's Name : Not much unlike the  
knavish Porters in *Bristol*, who cry a new  
Master, a new, and hang up the old. If  
the Matter be so plain, then consider this,  
that the House where such a one keepeth  
her residence, is more odious with Flander,  
than Carrion doth infect the Air with  
stinks ; let then Flatter how they will,

there

there is no Love in them, but from the Teeth outward. I blaze their Properties the plainer, and give thee the stronger Reasons, because I would have thee loath the alluring Trains of such deceitful and lascivious Women; altho' she make great protestations of Love, and thereunto bindeth herself with most damnable Oaths, when believe her least of all, for there is no more hold in her Oaths, nor in her Love, than is certainty of a fair Day in April, altho' it look never so clear, yet it may turn to be foul. I have seen a Courtezen thus pictured out:

First, A fair young Man blind, and in his Arms a beautiful Woman, with one Hand in his Pocket, shewing her Theft, and a Knife in the other Hand to cut his Throat.

Now peradventure thou may'st say to that, thou dost not know one Woman from another without some Trial, because all Women are in shape alike, for the sower Crab is like the sweet Pippin. True it is, the Raven is a Bird, and the Swan is but a Bird: Even so many Women are in shape Angels, but in Qualities Devils, painted Coffins, with rotten Bones. The Ostridge carrieth fair Feathers but rank Flesh. The Herb Moly carrieth a Flower.

as white as Snow, but a Root as black  
as Ink.

Altho' Women are beautiful, shewing Pity, yet their Hearts are black, swelling with Mischief; not much unlike to old Trees, whose outward Leaves are fair and green, and yet the Body rotten: If thou haunt their Houses thou wilt be enamoured; and if thou dost but hearken to those *Syrens*, thou wilt be enchanted, for they will allure thee with amorous Glances of Lust, and yet kill thee with bitter Looks of Hate; they have Dimples in their Cheeks to deceive thee, and Wrinkles in their Brows to betray thee: They have Eyes to entice, Smiles to flatter, Embrace-ments to provoke, Beckons to recall, Lips to enchant, Kisses to enflame, Tears to excuse themselves.

If God had not made them only to be a Plague to Man, he would never have called them necessary Evils; and what are they better? For what do they either get or gain, save or keep? Nay, they do rather spend or consume all that which a Man painfully getteth: A Man must be at all the Cost, and yet live by the Losse.

It is very easy for him which never experienced himself in that vain Pleasure, chuse you whether, I mean the accompa-

nying

nying of lewd Women, but such as are exercised and experimented in that Kind of Drudgery ; they, I say, have a continual Desire, and Temptation is ready at Hand : Therefore take heed at the first, suffer not thyself to be led away into lustful Folly ; for it is more easy for a young Man or Maid to forbear carnal Act, than it is for a Widow ; and yet more easy for a Widow, than for her that is married, and hath her Husband wanting ; then take heed at the first, for there is nothing gotten by Women, but Repentance.

For Women are like a Bay-Tree, which is ever green, but without Fruit ; or like the unprofitable Thorn, which beareth as fine a Blossom as the Apple : This is nothing, but to tell thee, that thou must not judge of Gold by the Colour, nor of Womens Qualities by their Faces, nor by their Speeches, for they have delicate Tongues, which will ravish and tickle the itching Ears of giddy - headed young Men, so foolish, that they think themselves happy if they can but kiss the Daily whereon their Love did tread : who if she frown, then he descends presently into Hell ; but if she smile, then he is carry'd with Wings up into Heaven.. There is an old Saying,

*That*

*That when a Dog wags his Tail, he loves his Master.*

Some that if a Woman smile on them  
she is presently over head and Ears in Love  
One must wear her Glove, another her  
Colours of delight, and another shall spend  
and live upon the Spoil which she getteth  
from all the rest: Then if thou wilt give  
thy Body to the Surgeon, and thy Soul  
to the Devil, such Women are fit for thy  
Diet. Many Creatures of every Kind  
resemble Women in Condition; for some  
Horses an unskilful Rider can hardly or-  
der; and some again, in despite of the best  
Rider that is, will have a Jaded Trick:  
some Hawks, altho' they be ill served, yet  
will sit quiet; and some, if never so well  
served, yet will continually fly at Check.  
Again, some Hounds by no means will for-  
sake their Undertaken Game; and some  
again, in despite of the Huntsman, will  
continually run at random; and some Men  
will steal, if their Hands were bound be-  
hind them, and some again, will rather  
starve than steal: even so some Women  
will not be won with Seven Year's loving,  
and some again, will offend with an hour's  
Liberty.

There-

Therefore if thou study a Thousand Years, thou shalt find Woman nothing else but a Contrary unto Man ; nay, if thou continue with her an Hundred Years, thou shalt find in her new Fancies, and contrary Sorts of Behaviour ; therefore, if all the World were Paper, and all the Sea Ink, and all the Trees and Plants were Pens, and every Man in the World were a Writer, yet were they not able with all their labour and cunning, to set down all the crafty Deceits of Women.

Now methinks I hear some of you say, That young Wits are soon corrupted, and that Womens bright Beauty breedeth various Thoughts in Men : also Golden Gifts easily overcome wanton Womens Desires, and thereby make them become *Venus's* Darlings, quite changing Customs of Modesty into Passions of Vanity, wherein once delighted, they continue in the same without Repentance or Sorrow. But alas ! You lascivious Dames, these lewd Conditions of yours will speedly bring all your Joys to Sorrow.

## C H A P. III.

*Sheweth a Remedy against Love ; also many Reasons not to be too hasty in the Choice of a Wife. But if no Remedy be, but thou wilt marry, then how to chuse a Wife ; with a Commendation of the Good, Vertuous, and Honest Woman.*

**B**E not too hasty to marry ; for doubtless if thou marry in Haste, thou shalt repent at Leisure. For there are many Troubles which come galloping at the Heels of a Woman, which many young Men before-hand do not think of. The World is not all made of Oatmeal ; nor all is not Gold that glitters, nor a smiling Countenance is no certain Testimonial of a merry Heart ; nor the Way to Heaven is not strewed with Rushes ; no more is the Cradle of Ease in a Woman's Lap. If thou wert a Servant, or in Bondage before, yet when thou marriest, thy Toil is never the nearer ended, but even then, and not before, thou changest thy Golden Life which thou didst lead before in respect of the Married, for a Drop of Honey, which quickly turneth to be as bitter as Wormwood.. And therefore far

better it were to have two Ploughs going, than one Cradle ; and better a Barn filled than a Bed ; therefore cut off the Occasion which may any way bring thee into Fools Paradise. Then first, and above all, shun Idleness ; for Idleness is the Beginner of Love : Therefore apply thyself about some Affairs, or be occupied about some Business ; for so long as thy Mind or thy Body is in Labour, the Love of Women is not remember'd, nor Lust ever thought upon ; but if thou spend thy Time among Women, thou art like unto him which layeth with the Bee, who may sooner feel her Sting, than taste of her Honey : He that toucheth Pitch may be defiled therewith : Roses unadvisedly gathered, prick our Fingers ; Bees ungently handled, sting our Faces ; and yet the one is pleasant, and the other is profitable. And if thou be in the Company of Women, the Devil himself hath not more Allusions to get Men into his Net, than Women have Devices and Inventions to allure Men into their Love : And if thou suffer thyself once to be led into Fools Paradise, (that is to say, the Bed or Closet wherein a Woman is, then, I say) thou art like a Bird snared in a Lime-Bush, which the more she striveth, the faster she is. Is it impossible

sible to fall among Stones, and not to be  
hurt; or among Nettles, and not be stung:  
A Man cannot carry Fire in his Bosom,  
and not burn his cloathing; no more can  
a Man live in Love, but it is a Life as  
wearisome as Hell; and he that Marrieth  
a Wife, matcheth himself unto many  
Troubles: If thou Marriest a still and qui-  
et Woman, it will seem to thee, that thou  
ridest but on ambling Horse; but if with  
one that is froward and unquiet, then  
thou wart as good ride a trotting Horse to  
the Devil. Herein I will not be my own  
Carver, but I prefer you to the Judgment  
of those which have seen the Troubles, and  
felt Torments; for none are better able to  
judge of Womens Qualties, than those  
which have them; none feels the hardnels  
of the Flint, but he that strikes it; none  
knows where the Shoe pincheth, but he  
that wears it. It is said, that Man should  
eat a Bushel of Salt with one which he  
means to make his Friend, before he put  
any great Confidence or Trust in him:  
And if thou be so long in chosing a Friend,  
in my Mind thou hast need to eat two  
Bushels of Salt with a Woman, before  
thou make her thy Wife; or otherwise,  
before thou hast eaten one Bushel with her,  
thou shalt taste of Ten Quarters of Sorrow;

and

and for every Dram of pleasure, one Ounce of Pain ; and for every Pint of Honey, a Gallon of Gall ; and for every Inch of Mirth, an Ell of Moan. In the beginning, a Woman's Love seemeth delightful, but endeth with Destruction ; therefore, he that trusteth to the Love of a Woman, shall be as sure as he that hangeth by a leaf of a Tree in the latter end of the summer ; and yet there is a great difference betwext the standing Pool, and the running Stream, altho' they are both Waters.

Therefore, of two Evils chuse the least and avoid the greatest. But my meaning is not here to advise thee to chuse the least Woman ; for the little Women are as unhappy as the greatest ; for tho' their Statutes be little, yet their Hearts are big ; when speak fair to all, but trust none ; and say with *Diogenes*, It is too soon for a young Man to Marry, and too late for old Men. One asked a Philosopher, what he Life of a married Man was ? He answered *Misery* : And what is his Felicity ? *Misery* : For he still lingers in hope of further Joy : And what is his End ? and he still answered, *Misery*.

There

There are six Kinds of Women that  
thou shouldest take heed thou match no  
thyself to any one of them, that is to say  
good nor bad, fair, nor foul, rich nor poor  
For if thou marriest one that is good  
thou mayst quickly spoil her with making  
too much of her : For when Provender  
pricks a Woman, then she will grow kna-  
vish ; and if bad, then thou must support  
her in all her bad Actions, and that will  
be so wearisome to thee, that thou hadst  
as good draw Water continually to fill a  
bottomleis Tub : If she be fair, then thou  
must do nothing else but watch her ; and  
if she be foul and loathsome, who can  
abide her ? If she be rich, then thou must  
forbear her because of her Wealth : And  
if she be poor, then thou must needs main-  
tain her.

For if a Woman be never so rich in Dow-  
ry, happy by her good Name, beautiful  
of Body, sober of Countenance, eloquent  
in Speech, and adorned with Virtue, yet  
they have one ill Quality or other, which  
overthroweth all the other : Like to that  
Cow which giveth great Store of Milk, and  
presently kicketh it down with her Foot ;  
such a Cow is as much to be blamed for  
the Loss, as commended for the Gift : Or  
like as when Men talk of such a Man, or  
such

such a Man, he is an excellent good Workman, or he is a good Surgeon, or a good Physician, or he is a pretty Fellow of his Hands, but yet they conclude with this Word, but it is Pity, he hath one Fault, which commonly in some Men is Drunkenness : Then, I say, if he were endued with all the former Qualities, yet they cannot gain him so much Credit to counterpoise the Discredit that cometh thereby.

It is said of Men, That they have but one Fault ; but of Women it is said, That they have two Faults, that is to say, They can neither say well, nor do well. There is a Saying that goes thus, That Things far fetch'd, and dear bought, are of us most dearly beloved ; The like may be said of Women, although many of them are not far fetch'd, yet they are dear bought, yea, and so dear, that many a Man curseth his hard Pennyworth, and banns his own Heart. For the Pleasure of the fairest Woman in the World lasteth but a Honey-Moon ; that is, while a Man hath glutted his Affections, and reaped the first Fruit ; his Pleasure being past, Sorrow and Repentance remaineth still with him.

There-

Therefore to make thee the stronger to other  
strive against these tame Serpents, thou  
shalt have no more strings to thy Bow than  
one; it is safe riding at two Anchors: Al-  
ways look before thou leap, lest thy Shins  
thou chance to break. Now the Fire is  
kindled, let us burn the other Faggot, and  
so to our Matter again.

If a Woman be never so comely, think  
her a Counterfeit; never so straight,  
think her crooked; if she be well set, call  
her a boss; slender, hazel twig; if brown,  
think her as black as a Crow; if well co-  
loured, a painted Wall; if sad, or shame-  
fac'd, then think her a Clown; if merry  
and pleasant, then she is the liker to be a  
Wanton. But if thou be such a Fool that  
thou wilt spend thy Time and Treasure,  
the one to the love of Women, and the  
other to delight them, in my Mind thou  
resemblest the simple Indians, who Appa-  
rel themselves most richly when they go  
to be burnt.

But what should I say; some would not  
give their Bauble for the Tower of Lon-  
don. He that hath sailed at Sea, hath  
seen the Dangers, and he that is Married  
can tell of his own Woe; but he that was  
never burnt, will never dread the Fire.  
Some will go to Dice, altho' they see  
others

to others losetheir Money at play; and some  
will Marry, altho' they beg together. Is  
it not strange that Men should be so fool-  
ish to dot one Women, who differ so far in  
Nature from Men? For a Man delights in  
Arms, and hearing the ratling Drums;  
but a Woman loves to hear sweet Musick,  
on the Lute, Cittern, or Bandore: a Man  
rejoyceth to march among the murdered  
Carcasses, but a Woman to dance on a  
filken Carpet; a Man loves to hear the  
threatning of the Prince's Enemies, but a  
Woman weeps when she hears the Wars;  
a Man loves to lie on the cold Grafs, but  
a Woman must be wrapt in Mantles; a  
Man triumphs at Wars, but a Woman re-  
joyceth more at Peace.

If a Man talk of any kind of Beast or  
Fowl, presently the Nature is known: As  
for Example, the Lions are all strong and  
hardy, the Hares are all fearful and cow-  
ardly, the Doves are all simple, and so of  
all Beasts and Fowls the like; I mean,  
few or none swerving from his kind; but  
Women have more contrary sorts of Beha-  
viour than there be Women; and therefore  
impossible for a Man to know all, no, nor  
one part of Womens Qualities, all the  
days of his Life.

Some

Some with sweet Words undermine  
their Husbands, as *Dalilah* did *Sampson* ;  
and some with chiding and brawling are  
made weary of the World, as *Socrates*  
and others. *Socrates* when his Wife did  
chide and brawl, would go out of the  
House till all were quiet again ; but be-  
cause he would not scold with her again,  
it grieved her the more ; for on a Time  
she watched his going out, and threw a  
**Chamber-Pot** out at a Window on his Head.  
*Ha ! ha !* quoth he, *I thought after all this  
Thunder there would come Rain.*

There is an History maketh mention of  
one named *Annyminus*, who invited a Friend  
of his to go Home with him to Supper, but  
when he came Home, he found his Wife  
chiding and brawling with her Maidens,  
whereat his Guest was very much discon-  
tent. *Annyminus* turning to him, said,  
*Good Lord ! how impatient art thou ? I have  
suffered her these twenty Years, and canst not  
thou abide her two Hours ?* By which Means  
he caused his Wife to leave chiding, and  
laughed out the Matter.

There is no Woman but either she hath  
a long Tongue, or a longing Tooth, and  
they are two ill Neighbours, if they dwell  
together ; for the one will lighten the  
Purse, if it be still pleased ; and the other  
will

## Lewd WOMEN. 55

will waken thee from thy Sleep, if it be  
ot charmed. Is it not strange of what  
kind of Metal a Woman's Tongue is made,  
hat neither Correction can chaste, nor  
air Means quiet? For there is a Kind of  
enom in it, that neither fair Means nor  
oul they are to be ruled. All Beasts by  
Men, are made tame, but a Woman's  
Tongue will never be tame; it is but a  
mall Thing and seldom seen, but is often  
eard, to the *Terror and utter Confusion of*  
*many a Man.*

Therefore as a sharp Bit curbs a foward  
Horse, even so a curst Woman must be  
oughly used; but if Women could hold  
heir Tongues, then many a Time Men  
ould hold their Hands. As the best Me-  
alled Blade is mixed with Iron, even so  
the best Woman that is, is not free from  
aults; the goodlest Gardens are not free  
rom Weeds; no more is the best nor  
airest Women from ill Deeds.

*He that useth Truth to tell,*  
*May blamed be, though he say well.*  
*If thou be young, and marry not yet:*  
*If thou be old, thou wilt have more Wit,*  
*For young Mens Wives will not be taught;*  
*And old Mens Wives are good for Naught:*

*And*

*And he that for a Woman strives by Law,  
Shall strive like a Coxcomb, and prove but seem a*

*a Daw ; Houser*

*Then buy thou not that with over much cost,  
The Thing which yields but Labour lost.*

Divers Beasts and Fowls by Nature, have more Strength in one part of the Body than the other ; as the Eagle in the Beak, the Unicorn in the Horn, the Bull in the Head, the Bare in the Arms, the Horse in the Breast, the Dog in his Teeth, the Serpent in his Tail, but a Woman's chief Strength is in her Tongue. The Serpent hath not so much Venom in his Tail, as she hath in her Tongue ; and as the Serpent never leaveth hissing and stinging, and seeking to do mischief ; even so some Women are never well, except they be casting out Venom with their Tongues, to the hurt of their Husbands, or of their Neighbours.

Therefore he that will disclose his Secrets to a Woman, is worthy to have his Hair cut with Sampson : For if thou unfoldest any thing of a Secret unto a Woman, the more thou chargest her to keep it close, the more she will seem as it were to be with Child, till she have revealed it amongst her Gossips ; yet if one should make

## Lewd WOMEN. 57

make a doubt of her Secrefie, she would seem angry, and say, *I am no such light Housewife of my Tongue, as they whose secrets lie at their Tongues Ends, which flies abroad so soon as they open their Mouths ; therefore fear not to disclose your Secrets to me, for I was never touched with any stain of my Tongue in my Life.* Nay, she will not stick to swear, that she will tread it under Foot, or bury it under a Stone ; yet for all this, believe her not ; for every Woman hath one especial Gossip at the Feast, which she doth love and affect above all the rest, and unto her she runneth with all the Secrets she knoweth.

There is a History maketh mention of one *Lyas*, whom King *Amasis* commanded to go into the Market, and to buy the best and profitable Meat he could get ; and he brought nothing but Tongues : The King asked him why he brought no other Meat ; who made this Answer, *I was commanded to buy the best of Meat, and from the Tongue come many good and profitable Speeches.* Then the King sent him again, and bid him buy the worst and unprofitablest Meat, and he likewise bought nothing but Tongues. The King again asked him the Reason : From nothing (said he)

cometh worse Venom than from the Tongue, and such Tongues most Women have.

Roman Histories make mention of one of the chief Governours of *Rome*, that had a Son whose Name was *Papirius*, whose Father took him with him to the Council-House, that thereby he might learn Wisdom ; wishing withal to keep their Secrets. His Mother was divers times asking of the Boy what he did at the Council-House ; and what the Cause was of their Meeting : On a Time young *Papirius* fearing to displease his Father, and hoping to satisfy his Mother, told her this : *Mother (said he) there is hard Hold among them about making of a Law, That every Man shall have two Wives, or every Woman two Husbands ; and so far as I can perceive, it is likely to be concluded upon, that every Man shall have two Wives.*

The next Day, when he and his Father were going to the Council-House, she bestirred herself, and got most of the chief Women of the City together, and told them what a Law was like to be made, if it were not prevented ; and so to the Council-House they went a great Flock of them : But when they came in, the Governors were all amazed, and asked

the Cause of their coming. And one of the Women having Leave to speak, said thus: *Whereas you are about to make a Law, that every Man shall have two Wives, consider with yourselves, what Unquietness and Strife thereby will arise; but (said ihe) it were better that one Woman might have two Husbands, that if one were on Business abroad, the other might be at Home.* Now when the Governors heard this Speech, they marvelled whereupon it should arise: Then young *Papirius* requested that he might speak, who presently resolved them the Cause of the Womens coming: So they greatly commended the Boy, and laughed the Women to scorn.

Here thou mayst perceive by a Taste, what Wine is by the Butt: But if the Dragon's Head be full of Poison, what Venom then (thinkest thou) lurketh in the Tail? All this is but to tell thee of the Doubts and Dangers that come by Marriage; yet I would not have all to fear to lie in the Grafs, because a Snake lieth there; nor all Men fear to go to Sea, because some are drowned at Sea: Neither do I warn all Men to fear to go to their Beds: Then marry in God's Name, but again, and again, take Heed of the Choice of thy Wife.

Marry not for Beauty without Virtue,  
nor choose for Riches without good Con-  
ditions. *Solomon* amongst many other No-  
ble Sentences fit for this purpose, saith,  
*That a fair Woman without discreet Manners,*  
*is like a Gold Ring in a Swine's Snout.* And  
if thou marriest for Wealth, then thy  
Wife many times will cast in thy Dish,  
saying, *That of a Beggar she made thee a*  
*Man.* Again, if thou marriest for Beauty,  
and above thy Calling, thou must not only  
bear with thy Wife's Folly, but with  
many unhappy Words; for she well say,  
She was blind in fancying thee, for she  
might have had Captain such-a-one, or  
this Gentleman, or that; so that thou  
shalt never need to crave a foul Word at  
her Hand in Seven Years, for thou shalt  
have enough without asking; besides, I  
fear thou wilt be better headed than wed-  
ded, for she will make thee wear an Ox-  
Feather in thy Cap; yet he which hath  
a fair Wife will adventure on a Thousand  
Infamies, only in hope to keep her in the  
State of an Honest Woman; but if she be  
ill given, do what thou canst, break thy  
Heart and bend thy Study never so much,  
yet all will not serve, thou may'st let her  
go all Hours in the Night, she will never

meet

meet with a worse than herself, except she meet with the Devil himself.

Therefore, yet once more I advise thee in the Choice of thy Wife, to have a special regard to her Qualities and Conditions, before thou shake Hands or jump a Match with her : Also inquire and mark the Life and Conversation of her Parents ; let the old Proverbs put thee in mind hereof, *That an ill Bird layeth an ill Egg ; The Cat will after her Kind ; an ill Tree cannot bring forth good Fruit ; The young Cub groweth crafty like the Dam ; The young Cock croweth as the old : And it is a very rare matter to see Children tread out of the Paths of their Parents.*

He that cometh into a Fair to buy an Horse, will pry into every part, to see whether he be sound of Wind and Limb, without crack or flaw, and whether his breeding were in a hard Soil, or whether he be well paced ; and likewise he will have a care that his Horse shall have all outward Marks which betokeneth a good Horse ; yet with all the Cunning he hath, he may be deceived ; but if he prove a Jade, he may put him away at the next Fair.

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meet

meet with a worse than herself, except she meet with the Devil himself.

Therefore, yet once more I advise thee in the Choice of thy Wife, to have a special regard to her Qualities and Conditions, before thou shake Hands or jump a Match with her : Also inquire and mark the Life and Conversation of her Parents ; let the old Proverbs put thee in mind here-of, *That an ill Bird layeth an ill Egg ; The Cat will after her Kind ; an ill Tree cannot bring forth good Fruit ; The young Cub groweth crafty like the Dam ; The young Cock croweth as the old :* *And it is a very rare matter to see Children tread out of the Paths of their Parents.*

He that cometh into a Fair to buy an Horse, will pry into every part, to see whether he be sound of Wind and Limb, without crack or flaw, and whether his breeding were in a hard Soil, or whether he be well paced ; and likewise he will have a care that his Horse shall have all outward Marks which betokeneth a good Horse ; yet with all the Cunning he hath, he may be deceived ; but if he prove a Jade, he may put him away at the next Fair.

But if in Choice of thy Wife thou be deceived, as many Men are, thou must stand to thy Word, which thou madest before the whole Parish, which was, *To take her for better or for worse*: For there is no refusing: She will stick to thee as close as a Saddle to a Horse's Back, and if she be frowardly given, then she will vex thee Night and Day.

Amongst the quietest Couples that are, yet Household Jars will arise, but yet such Quarrels which happen in the Day, are often qualified with Kisses in the Night; but if it be not so ended, their Strite will go forward like the Carriage which is drawn between two Horses Tail to Tail; and if she cannot avenge herself with her Tongue, or with her Hands, nor with conveying the Goods, yet she will pay thee home privately; for if thou strike with thy Sword, she will strike with the Scabbard. Chuse not the Rapier by its ringing, nor thy Wife by her singing; for if thou dost, thou mayst be very well deceived in both; for thy Rapier may prove a Jade, and thy Wife but little better.

Now, if thou ask me, how thou shouldest chuse thy Wife: I answer, *Thou hast the World to make Choice, and yet thou mayst be deceived*. An Antient Father being asked

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asked by a young Man, how he should chuse a Wife ; he answered him thus, *When thou seest a Flock of Maidens together, Hoodwink thyself fast, and run among them, and look which thou catchest, let her be thy Wife.* The young Man told him, *That if he went Blindfolded he might be deceived : And so thou mayst* (quoth the old Man) *if thy Eyes were open : For in the Choice of thy Wife, thou must not trust thine own Eyes, for they will deceive thee, and be the Cause of thy Woe :* For she may seem good whose Wastre is like a Wand, or she which hath a Spider-finger Hand : Or she which on her Tip-toes still doth stand, and reads but in a golden Book, nor will be caught but with a golden Hook ; or such a one that can stroak a Beard, or look a Head, and of every Flea make herself afraid ; if one had a Spring, such a Wench would make him a Beggar, if he were half a King ; then this is no Bargain for thee. But hark a little farther ; the best Time for a young Man to marry, is at the Age of Twenty-five, and then to take a Wife of the Age of Seventeen Years, or thereabout, rather a Maid than a Widow ; for the Widow is framed to the Conditions of another Man, and can hardly be altered, so that thy Pains will be double :

For thou must unlearn a Widow, and make her forget and forgo her former corrupt and disordered Behaviour, the which is hardly to be done: But a young Woman of tender Years is flexible and bending, obedient and subject to do any thing, according to the will and pleasure of her Husband.

And if thy state be good, Marry near Home, and at leisure: But if thy State be weak and poor, then to better thyself, after Inquiry made of her Wealth and Condition, go far off, and dispatch it quickly; for doubt that tattling Speeches, which commonly in these Cases run betwixt Party and Party, will break it off even then when it come to the up-shot: But as I have already said, before thou put thy Foot out of the Doors, make diligent Inquiry of her Behaviour; for by the Market-folk, thou shalt hear how the Market goeth: For by Inquiry thou shalt hear whether she be wise, virtuous, and kind, wearing but her own proper Hair, and such Garments, as her Friends estate will afford; or whether she love to keep within the House, and to the Servants have a watchful Eye; or if she have a care when to spend and when to spare, and to be content with what God doth send; or

or if she can shed no kind of unfeigned Tears, but when just cause of hearty Sorrow, and that in Wealth and Woe, Sickness and in Health, she will be all alike ; such a Wife will make thee a happy Man in thy choice.

Although some happen on a Devilish and Unhappy Woman, yet all Men do not so ; and such as happen ill, it is a Warning to make them wise, if they make a second Choice : Not that all other shall have the like Fortune ; the Sun shining upon the good and bad ; and many a Man happeneth sooner on a Shrew than a Sheep. Some thrive by Marriage, and yet many are undone by Marriage ; for Marriage is either the making or mar-ring of many a Man : And yet I will not say, but amongst Dust there are Pearls found, and in hard Rocks Diamonds of great value ; and so amongst many Wo-men there are some good, as that most graci-ous and glorious Queen of all Women-kind, the Virgin *Mary*, the Mother of all Bliss . What won her Honour, but an humble Mind, and her Pains and Love unto our Saviour Christ ?

*Sarah* is commended for her earnest Love that she bare to her Husband, not only for calling him Lord, but for many

For thou must unlearn a Widow, and make her forget and forgo her former corrupt and disordered Behaviour, the which is hardly to be done: But a young Woman of tender Years is flexible and bending, obedient and subject to do any thing, according to the will and pleasure of her Husband.

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other Qualities. Also *Susanna* for her Chastity, and for creeping on her Knees to please her Husband. But there are meaner Histories which make mention of many others, as that of *Demetrius*, how that she was content to run Hackney by her Husband's Side.

Likewise *Lucretia*, for Love and Loyalty that she bear to her Husband, being unkindly abused by an unchaste Lecher against her Will, she presently slew herself in the Presence of many, rather than she would offer her Body again to her Husband, being once defiled.

It is recorded of an Earl called *Gunzales*, that upon the King's Displeasure was committed to Prison, and his Wife having Liberty to visit him in Prison, on a Time she caused him to put off his Apparel, and put on hers, and so by that Means he escaped the angry Rage of his Prince, and afterwards his Wife was delivered also.

Likewise, it was no small Love that *Artemisia* bear to her Husband; for after his Death she built such a famous Sepulchre, and bestowed the greatest Part of her Wealth thereupon, that at this Day it is called one of the Seven Wonders of the World.

Also

Also *Pliny* makes mention of a Fisher-man which dwelt near unto the Sea-side ; and he fell sick of an uncurable Disease, by which Means he endured such Torments and Pain, that would have grieved any Creature to behold him ; his careful and loving Wife labour'd and traveil'd far and near to procure his Health again ; but at last seeing all Means in vain, she brake out with him in these Words, *Death at one Time or other will come, and rather than any longer you should endure this miserable Life, I am content that both of us prevent Death before he come.* So this poor grieved Man did yield to her Counsel, and they went forth to the Top of an exceeding high Rock, and there this Woman bound herself fast to her Husband, and from thence casting themselves down, both ended their Lives together. Now I do not commend this rash Action, altho' it sheweth great Love in the Woman.

No doubt but King *Darius* had a very kind and loving Wife, as shall appear ; for when *Alexander the Great* had deprived him of the greatest Part of his Kingdom, yet he bore it out very patiently, with a valiant and manly Courage, and without any Shew of outward Grief at all ; but when News was brought him,

him, that his Wife was dead, he then most grievously break into Tears, and wept bitterly, and withal he said, *That the loss of his whole Kingdom should not have grieved him so much as the Death of his Wife.*

It is also recorded of *Alexander*, that at the Death of his Wife, he made a sorrowful kind of a Speech for her, saying, *Death were kind if he took nothing but that which offendeth; but he hath taken Her away which never offended. Oh Death! thou hast bereaved me of the better part of my Life.*

It is said of *Valerius Maximus*, That he on a time finding two Serpents in his Bed-Chamber, being strangely amazed thereat, he Demanded of the Southsayers what it meant; And they answered him, That of necessity he must kill one of them; and if he killed the Male, then he himself surely shall die first; and if he killed the Female, then his Wife should die before him; and because he loved his Wife better than himself, he most willingly made choice of the Male, and killed him first, and shortly after he died, leaving his Wife a Widow.

Such a kind of Animal to his Wife was *Adam*, for he was forbidden on Pain of Death, not to eat of the Tree of Good and Evil: Yet for all that *Adam* notwithstanding to gratify his Wife's Kindness, and for Love he bear her, refused not to hazard

hazard his Life by Breach of that Commandment.

But because of all Things there is a contrary, which sheweth the Difference between the Good and the Bad, even so both of Men and Women there are contrary sorts of Behaviour ; if in thy choice thou happen on a good Wife, desire not to change ; for there is a Proverb saith, *Seldom cometh a better.* And there is none poorer than those that have had many Wives. Thou mayst bear a good Affection towards thy Wife, and yet not let her know it : Thou mayst love her well, and yet not carry her on thy Back. A Man may love his House well, and yet not ride on the Ridge. Love thy Wife and speak her fair, altho' thou do but flatter her ; for Women love to be accounted Beautiful, and to be Mistress of many Maids, and to live without Controulment, and kind Words, as much pleaseth a Woman as any one Thing whatsoever ; and a Man's chief Desire should be first the Grace of God, a quiet Life, and an hohest Wife, a good Report, and a Friend in Store ; and then what need a Man to ask any more.

St. Paul saith, *Those which marry do well ;* but he also saith, *Those which marry not do better ;* but yet also he saith, *That it is bet-*

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*ter than to burn in Lust.* A merry Companion being asked by his Friend, why he did not marry ; he made this Answer, and said, *That he had been in Bedlam two or three Times, and yet he was never so mad as to marry :* And yet there is no Joy nor Pleasure in the World which may be compared to Marriage, so the Parties are of near equal Years, and of good Qualities ; then good Fortune and bad is welcome to them, both their Cares are equal, and their Joys alike, come what will, all is welcome, and all is common betwixt them ; the Husband doth honour and reverence her ; and if he be rich, he committeth all his Goods to her keeping, and if he be poor, and in Adversity, then he beareth but the one half of the Grief ; and furthermore, she will comfort him with all the comfortable Means she can devise ; and if he will stay solitary in his House, she will keep him Company ; if he will walk in the Fields, why she will go with him ; and if he be absent from Home, she sightheth often and wisheth his Presence ; being come Home he findeth Content, she sitting smiling in every Corner of his House, to give him a kind of a hearty welcome home, and she receiveth him with the best and heartiest Joy that

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she can. Many are the Joys and sweet Pleasures in Marriage, as in our Children being young, they Play, Prattle, Laugh, and show us many pretty Toys to move us to Mirth and Laughter, and when they are bigger grown, and that Age and Poverty hath afflicted the Parents, then they show the Duty of Children in relieving their Parents with what they can shift for, and when their Parents are dead, they bring them to the Earth from whence they came.

Yet now consider on the other side, when a wrinkled and toothless Woman shall take a Beardless Boy (a short Tale to make of it) there can be no liking or loving between such Contraries, but continual Strife and Debate : So likewise when Matches are made by the Parents, and the Dowry told and paid before the young Couple have any knowledge of it, and so many times are forced against their Minds, fearing the Rigour and Displeasure of their Parents, they often promise with their Mouths, and they refuse with their Hearts.

Also if a Man marry a Wife for fair Looks, without dowry, then their Love will soon wax cold, insomuch as they use them not like Wives, but rather like

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Kitchen-stuff ; whereas those that marry rich Wives, they have always something to be in love withal. It is a common Thing now adays, that a fair Woman without Riches, finds more lovers than Husbands.

Chuse not a wife too fair, nor too foul, nor too rich ; for if she be fair, every one will be catching at her ; and if she be foul, a Man will have no Mind to love her, which no Man likes ; and if too Rich, thou thinkest to marry with one which thou meanest to make thy Companion ; thou shalt find her a commanding Mistress : So that Riches causes a Woman to be proud, Beauty makes her to be suspected, and hard Favour maketh her to be hated. Therefore chuse a Wife young, well born, well brought up, reasonably rich, and indifferent beautiful, and of a good wit and capacity : Also, in choice of a Wife, a Man should note the Honesty of her Parents for it is a likelihood, that those Children which are virtuously brought up, will follow the Steps of their Parents ; but yet many a Tree is spoiled in the hewing. There are some which have only but one Daughter, and they are so blinded with the extream Love they bear

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her, that they will have her hindered of her Will, whatsoever she desireth, and suffer her to live in all wanton Pleasure and Delicacy ; which afterwards turneth commonly to be the Cause of many Inconveniences.

Now the Father before he marry his Daughter, is to sift throughly the Qualities, Behaviour, and Life of his Son-in-Law : For he which meeteth with a civil and honest Son-in-Law, getteth a good Son ; and he that meeteth with an ill one, casteth away his Daughter.

The Husband must provide to satisfy the honest Desires of his Wife, so that neither Necessity, nor Superfluity be the Occasion to work her Dishonour : For both Want and Plenty, both Ease and Disease, make some Women oftentimes unchaste. And again, many times the Wife seeing the Husband take care for her, maketh (belike) this Reckoning, that no Body else will care for her, or desire her : But to conclude this same Point, she only is to be accounted honest, who having Liberty to do amiss, yet doth it not.

Again, A Man should thus account of his Wife, as the only Treasure he enjoyed upon the Earth, and he must also account,

count, that there is nothing more due to the Wife, than the faithful honest : and loving Company of her Husband : He ought also in sign of Love, to impart his Secrets and Counsel unto his Wife ; for many have found much Comfort and Profit, by taken their Wife's Counsel ; and if thou impart any ill to thy Wife, she lighteneth thy Grief, either by comforting thee lovingly, or else in bearing a part thereof patiently. Also, if thou espy a Fault in thy Wife, thou must not rebuke her angrily or reproachfully ; but only secretly betwixt you two ; always remembering that thou must neither chide nor play with thy Wife before Company ; for those that play and dally with them before Company, they do thereby set other Mens Teeth on edge, and make their Wives the less shamefac'd.

It behoveth the Married Man always to shew himself in Speech and Countenance, gentle and amiable ; for a Woman of modest Behaviour seeing any gross Incivility in her Husband, she doth not only abhor it, but also thinketh with herself, that other Men are more discreet, and better brought up ; therefore it standeth him upon to be civil and modest in his Doings,

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lest he offend the chaste Thoughts of his Wife, to whose liking he ought to conform himself in all honest and reasonable Things, and to take heed of every Thing which may dislike her.

Why some Women love their Lovers better than their Husbands, the Reason is, the Lover in the presence of his Lady is very curious of his Behaviour, that he useth no unseemly Gestures, whereby there may be no suspicion of Jealousie, or any Exception be taken by any thing he doth ; it behoveth every Woman to have a great regard to her behaviour, and to keep herself out of the fire ; knowing that a Woman of suspected Chastity liveth but in a miserable case ; for there is but small difference by being naught, and being thought naught ; and when she heareth another Woman spoken ill of, let her think in her Mind, what may be spoken of her ; for when a Woman hath gotten an ill Name, whether it be deserved, or without a caule, yet she will have much ado to recover again the Honour and Credit thereof. Let a Woman avoid so much as may be, the Company of a Woman which hath an ill Name ; for many of them endeavour by their evil Fashions and dishonest Speech, to bring others to do,

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and many of them wish in their Hearts that all Women were like unto themselves. It may be said of many Women, That the Feathers are more worth than the Bird ; therefore it behoveth every Woman to behave herself so soberly and chastely in Countenance and Speech, that no Man may be so bold as to assail her : For commonly Castles, if they come once to parly, are at Point to yield ; therefore if a Woman by chance be set upon, let her make this Answer ; *When I was a Maid, I was at the Disposition of my Parents, but now I am married, I am at the Pleasure of my Husband ; therefore you were best speak to him, and to know his Mind, what I shall do :* And if her Husband be out of the Way, let her always behave herself as if he were present.

Also, a Woman may consider, if her Husband be choleric and hasty, she must overcome him with mild Speeches, and if he chide, she must hold her Peace. For the Answer of a wise Woman is Silence, and she must stay to utter her Mind till he be appeased of his Fury, and at Quiet : For if Women many times would hold their Tongues, they might be at Quiet. There was a very angry Couple married together, and a Friend being with them at

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Supper, asked them how they could agree together, being both so froward and testy ; the good Man made him this Answer, *When I am Angry, my Wife beareth with me ; and when she is angry, I bear with her :* For with what Heart can a Man so much as touch a Hair of his Wife's Head, (I mean righteously) ; for the Husband ought to rebuke her with kind Words secretly, and seek to reform her by good Counsel : He ought to lay before her the Shame of ill-doing, and the Praise of well-doing: If this will not serve, yet he ought rather patiently to forbear her, than rigorously to beat her, for she is Flesh of his Flesh, and there is no Man so foolish, as to hurt his own Flesh. A Man ought to be a comforter of his Wife, then surely he ought not to be a tormenter of her; for with what Face can a Man embrace that Body which his Hands have battered and bruised ? Or, with what Heart can a Woman love that Man which can find in his Heart to beat her? Also, when a Man findeth a painful and careful Woman, which knoweth when to spend and when to spare, then the Husband will not deny such a Wife any necessary Thing belonging to the House, who liveth without doing anything, without caring for her Husband,

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Children, or Servants, or any other belonging to the House, thereby shewing, altho' her Body be in the House, yet her Mind is abroad, which renounceth to her Shame, and to her Husband's great Hindrance. For when the Mistress is occupied with Vanity, the Servants are careless for her Profit, but look their own. *For while the Mistress playeth, the Maidens stayeth.*

But those Men are to be laughed at, who having a Wife, with a sufficient Wit to do all the Work without doors, which belongs to a Woman to do, yet her Husband will set Hens abrood, season the Pot, and dress the Meat ; or any the like Work which belongeth not to the Man : Such Husbands many Times offend their Wives greatly, and they wrong themselves, for if they were employed abroad in Matters belonging to Men, they would be the more desirous, being come Home, to take their ease, and not trouble their Wives and Servants in meddling with their Matters ; for the Rule and Government of his House belongs to his Wife.

And he that hath a Wife of his own, and goes to another Woman, is like a rich Thief, which will steal when he hath no need.

Amongst

Amongst all the Creatures that God hath created, there is none more subject to Misery than a Woman, especially those that are fruitful to bear Children ; for they have scarce a Month's rest in a whole Year, but are continually overcome with Pain, Sorrow, and Fear, as indeed the Danger of Child-bearing must needs be a great Terrore to Women, which are counted but weak Vessels in respect of Men : and yet it is supposed that there is no Disease that a Man endureth, that is one half so grievious or painful as Childbearing to a Woman ; let it be Toothach, Gout, or Cholick ; nay, if a Man had all these at once, yet they are nothing comparable to a Woman's pain in Travail with Child.

Now if thou like not my Reasons to expel Love, thou may'st try Ovid's Art, who prescribes a Salve for such a Sore : For he Counsels those which feel this horrible Heat, *to cool their Flames with Herbs which are cool of Nature, as Rue, Lettice, and other Herbs too long to recite* : Also he saith, *'Thou shouldest abstain from excesses of Meat and Drink, for that provokes the Mind greatly to Lust'* : Also, *to hunt, to hawk, to shoot, to run, to wrestle, or some other Play, for this will keep thy Mind from thinking of Lust* ; also shun slothfullness and idleness, for these are

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the only Nurses of Love ; eschew manlancholy or sadness, and keep merry Company ; turn thy Eyes from the Place where bewitching Spirits are, lest the remembrance do increase and rub thy galled Mind. Also to eschew the Place where thou didst first feel the Fire that burneth thy Mind with such unquiet Thoughts. Likewise, saith he, beware thou do not twice persue the secret flattering Letters of thy supposed friendly Joy ; for if thou do not refuse the often view thereof, it will much increase thy Grief, and Trouble : Use no talk of her whom thou lovest, nor once name her , for that will increase thy care, by thinking in thy Mind that thou beholdest her Face : But some are perswaded that no Rules of Reason can asswaage this Grief, for Love is lawless, and obeys no Law, nor no Counsel can persuade or take effect, or subdue the Affection of his bewitched Spirit. Furthermore, Ovid persuades by other Reasons to expel the Heat of Love ; for where Love is settled, the Lovers are many times hindred of their purpose ; sometimes for want of Friends, Consent, or distance of Place ; then and in such a case, his Counsel is, To love two or three, for Love being divided, makes the Love of one the less thought upon ; or else, saith he, satisfie thy Lust upon some other Dame, for it will help to ware the former Love out of thy Mind. Thus Ovid taught :

ught : but yet he mist the Mark, not  
or want of Learning but for want of  
Grace : For Grace subdues and treads all  
Vices under Foot ; although moral Means  
do prescribe divers other Diets, to waste  
the Heat of Love's desires ; as long Ab-  
sence from the Place where thy Liking  
lives ; for the Coals of Comfort do kindle  
and heat the Heart, that with Absence  
ould be void of harm, for Absence doth  
ualify that Fire, and cool the Minds of  
those which many times the Company  
of Wantons doth warm : For he which  
both shun the place where *Venus* in her  
lory sits, hath no care of himself, but  
offers her to surprize his Wits.



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# Bear - Baiting : OR, THE Vanities of Widows

Chuse you whether.

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Man that matcheth himself un  
to a Widow ! for a Widow will be th  
Cause of a thousand Woes ; yet ther  
are many that do wish themselves n  
worse matched than to a rich Widow ; bu  
thou must not know what Griefs tho  
jo nest with thy Gains ; for if she be rich  
she will look to govern ; and if she be poor  
then thou art plagued both with Beggar  
and Bondage : Again, thy Pains will be  
double in regard of him which marrie

with a Maid ; for thou must unlearn a Widow, and make her forget her former corrupt and disordered Behaviour, the which if thou take upon thee to do, thou hadst even as good undettake to wash a Black-a-moor white ; for commonly Widows are so foward, so waspish, and so stubborn, that thou canst not wrest them from their Wiles ? and if thou think to make her good by Stripes, thou must beat her to Death. One having married with a foward Widow, she called him many unhappy Names ; so he took her, and cut her Tongue out of her Head ; but she ever afterwards would make the Sign of the Gallows with her Fingers to him.

It is seldom or never seen, that a Man marrieth with a Widow for her Beauty, nor for her Personage, but only for her Wealth and Riches ; and if she be Rich and Beautiful withal, then thou matchest thyself to a she-Devil ; For she will go like a Peacock, and thou like a Wood-cock ; for she will hide her Money to maintain her Pride ; and if thou art at any time desirous to be merry in her Company, she will say, Thou art merry because thou hast gotten a Wife that is able to maintain thee, whereas before thou wast a Beggar, and hadst nothing : And if thou

shew thyself sad, she will say, Thou art sad because thou canst not bury her, thereby to enjoy that which she hath: If thou make Provision to fare well in thy House, she will bid thee spend that which thou broughtest thyself.

If thou shew thyself sparing, she will say, Thou shalt not pinch her of that which is her own; and if thou do any Thing contrary to her Mind, she will say, Her other Husband was more kind: If thou chance to dine from Home, she will bid thee go sup with thy Harlots abroad: If thou go abroad and spend any thing before thou com'st Home, she will say, *A Beggar I found thee and a Beggar thou meanest to leave me*: If thou stay always at Home, she will say, Thou art happy, thou hast gotten a Wife that is able to maintain thee idle: If thou carve her the best Morrel on the Table, though she take it, yet she will take it scornfully; and say, She had a Husband that would let her cut where she liked herself.

And if thou come in well-disposed, thinking to be merry, and intreating her with fair Words, she will call thee dissembling Hypocrite, saying, *Thou speakest me fair with thy Tongue, but thy Heart is on thy Whores abroad*. Lo, these are the Fran-

tick

tick Tricks of froward Widows, they are neither well, full nor fasting, they will neither go to Church, nor stay at Home, I mean in regard of their impatient Minds: For a Man shall never be at Quiet in her Sight, nor out of her Sight : For if thou be in her Sight, she will vex thee as before said ; and out of her Sight, thy own Conscience will torment and trouble thy Mind, to think on the Purgatory which by Force thou must endure when thou comest Home.

She will make Clubs Trumps when thou hast never a black Card in thy Hand; for with her her cruel Tongue she will ring thee such a Peal, that one would think the Devil were come from Hell : Besides this, thou shalt have a branded Slut, like a Hell-hag, with a pair of Paps like a pair of Dung-pots, shall bring in thy Dinner, for thy Widow will not trust thee with a Wench that is handsome in thy House ; now if that upon just Occasion thou throwest the Platters at thy Maid's Head seeing thy Meat brought in by such a Slut, and so sluttishly drest, then will thy Widow take Pepper in the Nose, and stamp, and stare, and look so lower, as if she had come but even then from eating of Crabs, saying, *If thou hadst not Married with me, then wouldest have been*

glad of the worst Morsel that is here : Then thou again repliest, saying, If I had not been so mad, the Devil himself would not have had thee; and then, not without cause, thou blamest her of old Age, and of Jealousie, and of hiding her Money, and for conveying away her Goods, which thou hadst brought, with the Displeasure of thy Friends and Discredit to thyself, in regard of her Years : Then again, she on the other side runneth about to her Neighbours, and there she thundereth out a Thousand Injuries that thou dost her, saying, My Corn he sendeth to the Market, and my Cattle to the Fair, and look what he openly findeth, he taketh by Force, and what I hide secretly he privately stealeth it away, and playeth away all my Money at Dice ; Lo, thus he consumeth my Substance, and yet hates my Person : No longer than I feed him with Money can I enjoy his Company ; now he hath that he sought for, he giveth me nothing else but froward Answers, and foul Usage : And yet, God knows, of pure Love, I Married him with nothing ! but now his ill-Husbandry is like to bring to Ruin both me and my Children : But now all this while she doth not forget to tell her own good Housewifery, saying, I sit working all Day at my Needle, or at my Distaff, and he like an Unthrift, and a Whoremonger,

and will never be

run-

runneth at Random. Thus they are always stretching Debate upon the Rack of Vengeance.

Lo, here is a Life ! But it is as wearisome as Hell : For if they Kiss in the Morning, being Friends, yet e'er Noon they are ready to throw the House out at Window. The Papists affirm, *That Heaven is won by Purgatory*; but in my Mind, a Man shall never come into a worse Purgatory, than to be matched with a forward Widow. He that matcheth himself to a Widow and Three Children, matcheth himself to four Thieves. One having married with a Widow, it was his luck to bury her, but not before he was sore vexed with her : For afterwards he lying on his Death-bed, his Friends exhorted him to pray unto God that his Soul might rest in Heaven ; and he asked them this Question, *Whether, said he, do you think my Wife is gone ?* And they said unto him, *No doubt but that your Wife is gone to Heaven before you :* He reply'd, *I care not whether I go, so I go not where my Wife is, for fear I meet with her, and be vexed with her as I have been heretofore.*

Another having Married with a Widow, being one day at a Sermon, heard the Preacher say, *Whosoever will be saved, let him*

him take up his Cross and follow me : This mad Fellow, after the Sermon was ended, took his Wife upon his Back, and came to the Preacher, and said, *Here is my Cross I am ready to follow thee whether thou wilt.*

Another having married with a Widow, which shewed herself like a Saint abroad, but a Devil at Home ; a Friend of her Husband's told him, that he had gotten him a good, still, and quiet Wife ; *Tea, marry, quoth the married Man, you see my Shoe is fair and new, but yet you know not where it pincheth me.*

Another merry Companion having Married with a Widow, and carried her over Sea, into France, there suddenly arose a great Storm, insomuch that they were all in danger of drowning ; the Master of the Ship called unto the Mariners, and bad them take and throw over-board all the heaviest Goods in the Ship ; this married Man hearing him say so, took his Widow and threw her over-board ; and being asked the Reason why he did so ? He said, *That he never felt any Thing in all his Life that was so heavy to him as she had been.*

Another having married with a Widow, within a while after they were Married, she went out into the Garden, and there find-

finding her Husband's Shirt hang close on the Hedge by her Maid's Smock, she went presently and hang'd herself, upon a jealous Conceit that she took ; and a merry Fellow asked the cause why she hanged herself ? And being told that it was Jealousy, *I would*, said he, *that all Trees did bear such Fruit.*

Thou may'ft think that I have spoken enough concerning Widows ; but the further I run after them, the further I am from them ; for they are the Sum of Seven daily Sins, the Friend of Satan, and the Gates of Hell. Now methinks I hear some say unto me, that I should have told them this Lesson sooner ; for too late cometh the Medicine when the Patient is dead ; even so too late cometh Counsel, when it is past Remedy ; but it is better late than never, for it may be a Warning to make others Wise.

But why do I make so long Harvest of so little Corn ? Seeing the Corn is bad, my Harvest shall cease ; for so long as Women do ill, they must not think to be well spoken of, or kept like the Rose when it hath lost the Colour, then you should smell sweet in the Bud as the Rose doth ; or if you would be tasted for old Wine, you should be sweet at first, like

the

the pleasant Grape: Then should you be  
cherished for your Courtesey, and com-  
forted for your Honesty, so should you  
be preserv'd like the sweet Rose, and e-  
steemed of as pleasant Wine. But to  
what purpose do I go about to instruct  
you, knowing that such as counsel the  
Devil, can never amend him of his Evil.

And so I pray those who have already  
made their Choice, and seen the Trouble,  
and felt the Torments that are with Wo-  
men, to take it merrily, and to esteem  
of this Book only as the Toys of an idle  
Head.

And I would not have Woman murmur  
against me, because I have not written  
more bitterly against Men, for it is a very  
hard Winter when one Wolf eateth ano-  
ther; and it is also an ill Bird that de-  
fileth his own Nest; and a most unkind  
part of one Man to speak ill of another.

T H E



THE  
SECOND PART  
OF THE  
Arraignment of WOMEN.

---

DIALOGUE I.

*By a Woman that had not been long Married, because her Husband put on his best Cloaths on Monday Morning.*

O Brave! What every day Holiday with you? Pray, Sir, what Day do you call this, that your Roast-meat Cloaths must be put on? Is not this *Munday*? I think you had Recreation enough Yesterday for all the Week, and not to go a rambling, or a Fox-catching on the Working-days: But I'faith, I'faith, I see your Knavery, as cunning and as closely as

as you carry it, as tho' Butter would not melt in your Mouth. Here you leave me in Bed, poor Soul, never asking me how I do or what I ail. And when you rise out of your Bed, you turn your Backside towards me, as tho' I should kiss that. O unkind and most unnatural Man ! That doth hardly know what doth belong unto a Woman, the more is my Grief : Well, I would I had some Body here that I could wish to keep me Company ; but indeed I observed you yesterday in the Church-yard, how you wispered with your Jacks and Pot-Companions, and when you shook Hand at parting ; ay, there you made the Match, and to Day you are to meet, but I shall find out your haunts, and then I shall ring you such a Peal, that I shall make you fly and scatter like Hail-shot from a Gun : Well, get you gone, and come Home as wise as you went, like a Woodcock, I had like to say ; hey ho ! This is not the way to thrive !

*Her Husband's ANSWER.*

**W**ife, thou say'st true, 'tis not the  
way to thrive,  
To lie in Bed and against thy Husband  
ftrive,  
Cur sing

Cursing and Chiding, and to Domineer  
Gainst him maintains you, and does love  
you dear:

If in good Housewifery you would persevere,  
You then must rise and do your best en-  
deavour.

In your Husband's Absence to have an Eye  
On Servants, that their Business they do  
ply:

I'd have you know I will not stand in Fear  
Of you, or ask the Cloaths that I shall wear  
On Monday, Tuesday, or on any Day,  
Or when I please to Work, or go to play.  
But yet I tell thee true, tho' thou dost bawl,  
Know that I am going to the Hall,  
Where we this Day Master and Wardens  
chuse.

I being warn'd the same must not refuse.  
And where you say that I a Foxing go,  
I'd have you know I use not to do so ;  
And if that I do chance to meet a Friend,  
We'll drink a pint of Wine, and there's an  
End.

You'll find me out where-e'er I go, you say,  
But it was better you at home did stay :  
Mens Businesses Abroad do often lie,  
For to get Work or Bargains for to buy :  
And Wives that do lie lulling in their  
Beds

**Know not the Care that's in their Hus-  
bands Heads.**

When I do rise, you say I am unkind,  
 Because that I do wear my Tail behind ;  
 Sure you would have me backward for to  
go,  
 Like the Turks Bashaws, for they must  
do so.  
 So fare you well, and on me do not frown,  
 Lest in your Wedding Shoes I take you  
down

## DIALOGUE II.

*Delivered in a Bar-Pulpit, by a huge fat Hostess, to her Husband in a Morning next his Heart.*

**Y**OU make an Host of an Alehouse :  
 Yes, 'faith, thou art more fit for  
 an Hostler to rub Horses-heels, than to  
 take upon thee as thou dost. You, for  
 sooth, must be taking of Money, as tho'  
 I were not of Age to take the Reck'ning  
 my self ; but two Hands in a Purse makes  
 one of them prove a Thief, I'm afraid,  
 but look to it, look to it you had best, for  
 you know that the Baker must be paid,  
 and our trading fails, for you see that  
 we have not half so many Guests as we  
 were wont to have before our strong Ale  
 was put down, the more is the pity, Mr.

Fumblter.

*Fumbler.* Thou art such an innocent Fool, that tho' thou seest thy Guests drunk, and have lost their Senses, you must tell them their Just Reckoning, without Overplus, nay, I doubt sometimes too short, which make us to thrive as we do ; by *Jove*, then you come sneaking in with your shot-pot, or your paper of Tobacco, as tho' it cost no Money, but if they would have it, let them pay for it with a vengeance : Here I must sit up late at Night, early in the Morning, when you are sometimes a Bed, or else abroad at the Tavern, with your drunken Companions : For I could hear you the other day make a match with the Brewer's Clerk to go and drink half a pint of Sack, with a pox to you. and I must sit here in the cold, like *Joan hold me-staff*, and drink small Beer if I will, for a Devil a drop of your Wine will you send me to comfort my poor Heart withal : Here you live very jolly, and I must take all the pains, and go in a thread-bare Coat as I do ; but I was well enough served, that might have had such good Matches when I was a Widow, and to take a Serving-Man one that had neither Housfe nor Home, or Trade to live upon : Other Men can go into some Place or Office, but thou look-

est after nothing like an Idle Drone as thou art: Well, I say nothing; but were I not a patient Woman as I am, it would break my Heart-strings asunder.

*The Man's A N S W E R.*

**I** Pray thee, Woman, patient be,  
and do not grow so hot,  
This same cold Breakfast you gave me,  
my Palate pleafeth not.

Your Tongue methinks is out of tune,  
for it to much does jar;  
I like a Felon will not be  
arraigned at the Bar:

Horse-heels I never used to rub,  
your Words too sharp to bite;  
Indeed a Butler once I was  
unto a worthy Knight.

The Money's that I sometimes take,  
I do not waste nor spend;  
And tho' I to the Tavern went,  
the Clark he is our Friend.

Sometimes to give a Pipe or Pot,  
by it we nothing lose,  
Our Guests will sooner come again,  
and not the House refuse.

The Brewer and the Baker both  
I do take care to pay :  
My honest Guest I'll not deceive,  
whate'er you do or say.

When first I did a Wooing come,  
The same you well do know,  
A hundred pieces of good Gold,  
I in thy Lap did throw :

And since by my Industry  
with yours, it doth increase,  
You have small Cause for to complain,  
then prithee hold thy peace.

I wonder what great pains you take,  
you have your Boy and Maid,  
And whatsoever you command ;  
you straightway are obey'd ;

And with your Gossips when you please  
you to the Tavern go ;  
But what you do among them spend,  
I neither ask nor know.

You have good Cloaths unto your Back,  
and Things that are not base,  
Gowns and fine silk Petticoats  
with Silk and fine golden Lace.

Your

Your fine Topknots, and Head-dresses,  
and yet you call me Goose:  
Unknown to me your Coin you have,  
and put it out to Use.

A Story now to mind I call,  
one that you know full well,  
*Richard the Broker*, which of late  
In Bloomsbury did dwell:

Did you not lend him Fifty Pounds,  
of which I never knew,  
In hopes for to have double Gain?  
you know I do speak true:

Both you and others of your Mates  
that did their Husbands cozen,  
He got your Coin, beyond Sea went,  
and made Fools by the dozen,

But since there were more Fools than you,  
you may the lesser care,  
And let no more such crafty Knaves  
with thee my Money share.

## DIALOGUE III.

*By a Sailor's Wife to her Husband in a Morning, who had drank more than his Share over Night.*

I Faith, I faith, I thought what would become of yesterday's Work, like a drunken Beast as thou art, when thou went'ſt abroad with thy Mates; you are Land-sick now, and not Sea-sick, with a Vengeance to you for me, Come hold up your Block-head, that I may tye up all that little Wit that you have, I am ſure that your Forehead achs, doth it not; Yes, I do warrant you. Well when you have another Wife, ſhe will do thus to you, do you think ſhe will not? Come, give me ſome Money, that I may make you a Cawdle, and ſee if that will make you any better; as bad as you are to me, I would fain recover your Health once more, and ſet you upon your Legs, that yet may stand again, for I am ſure laſt Night you could not, you had drank ſo hard; and then when you are in Bed you lay ſnoring and ſnorting like a Swine as you are. I, poor Wretch! could take no Rest

100      *The Arraignment of*

Rest for you that live long Night? A Woman hath much Comfort of such a Bed-fellow, hath she not think you? I'll warrant you spent a fine deal of Money Yesterday at the Tavern, when you were with your old Companions; but poor I never was thought upon, when you were jovial and merry, like a Company of drunken Sots as you were, and now you are come ashore, you think the World runs on Wheels, and that all the World is Oatmeal; but you'll find it to the contrary I'll warrant you with a Vengeance.

'Tis true, you have been out this Three Years on your Voyage, and got some store of Money, but then thou, silly Beast! Art like a good Cow that gives a Pail-full of Milk, and kickest it down with thy Heel upon the Ground, and spilest it all: But steer on your Course, for you have yet a fair Wind, and a smooth Sea, but if you mend not your Manners and turn over a new Leaf, I do intend to do, I know what I know, that will vex every Vein in thy Heart, and make thee as mad as the Man in the Moon, when he is Three Days old; and there is a Bone for you to pick.

*His*

*His reply to her again.*

A M I awake? Or do I dream?  
From whence proceeds this fearful  
Stream?  
I think the Woman's wild;  
Is this the Kindness you profess?  
Your Tongue your Heart doth plain  
express,  
I pray thee be more mild.

Oft have I been at Sea and Shore,  
But such a Tempest ne'er before  
I heard in all my Life.  
Thou art some Spirit or ill Thing,  
Or else some Devil that doth sing;  
Surely thou'rt not my Wife.

The Hurricanes thou puttest down,  
That blows up Trees, and Ships doth  
drown,  
Then pray the Tempest cease:  
And if there be such Storms on Land,  
Surely the House it cannot stand,  
And therefore hold your Peace.

Why should you fret because that I  
Drink with some of my Company,  
With whom I was at Sea?

With

With you at Home there was no Scant,  
I'm sure that you did nothing want,  
You might do what you please.

What I did spend it was my own,  
And Wealth with you I ne'er had none,  
Your Friends have nought to give.  
I felt all Weather cold and warm,  
Enduring many a bitter Storm,  
And send you Means to live.

What tho' that I were ill at Ease  
With change of Air being long at Sea,  
I did no Hurt at all:  
A little Drink distemper'd me,  
But I am well again you see,  
Altho' you scold and brawl.

Whate'er you ask almost you have,  
I do maintain you fine and brave,  
Fitting for your Degree;  
I'm sure you eat and drink the best,  
Rise when you please and go to Rest,  
Yet you'll not quiet be.

And tho' you think the World be blind,  
To me you proved wond'rous kind,  
When I three Years was gone;  
You said you heard that I was dead,  
When you set Horns upon my Head,  
You could not lie alone.

You Had two Children in that Space,  
And cause I would not thee disgrace,  
I married thee again ;  
Because that none should call thee Whore,  
And thou reward'ft me well therefore,  
Paying me for my Pain :

But I forgive thee all that's past,  
So you'll be quiet at the last.

Tho' touch'd unto the quick ;  
Come, kiss me now, and do not cry,  
We will be Friends, altho' that I  
Gave thee a Bone to pick.

#### DIALOGUE. IV.

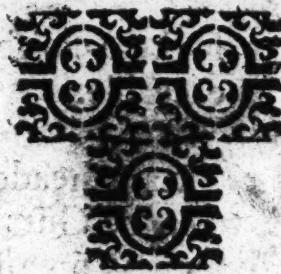
*Betwixt Margery-make-a-noise, and Peter Peaceable.*

A H ! then Ram-headed Rascal,  
scarce fit to carry Guts to a Bear,  
that ever any honest Woman should be  
match'd to such a Devil ; thou art worthy  
to be made for ever a Prisoner in  
Horn-Castle, thou scabby-Breech'd Knave  
thou, thou hadst not a Shirt to thy Back  
when I married thee, and now thou  
hauntest it in choice of Suits, thou silly  
Slave, thou Cuckoldly Fool ; Sirrah,  
tempt not my Patience, I would wish  
you,

you, lest you feel the weight of my Fingers ; you shall find Goodman Fumbler, that I was not hatch'd under a Hen, I'll cure your Coxcomb with a vengeance to ye; sawcy, bold, impudent, brazen-fac'd Rogue you.

That Man had some reason on his side, who having his choice either to be hanged or marry a Scold, made this Reply :

The Choice is bad on either part,  
The Woman's worse; drive on the Cart.



Witty



# Witty Poems, &c.

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*The Fruitless ATTEMPT : Or, The  
Washing the Black-a-moor White.*

There was a Fellow that would undergo,  
To tame the fiercest and the cruel'st Shrew  
That lived on the Earth, and so 'twas try'd;  
For after that, he had one to his Bride.  
With whome he liv'd in discontent and strife,  
That made him weary of his Life:  
She brought him to his Night-cap, and with grief  
He took his Bed, refusing all Relief.  
It chanced on a time a Bull broke loose.  
Out of a Butcher's Yard, or Slaughter-House,

Stark mad, and with his Horns the  
 Ground up tears  
 With twenty Mastiff-Dogs about his Ears  
 The Woman-conquer'd-man, that lay in  
 Bed  
 Hearing a Noise, steps up like one hal-  
 dead  
 And opening the Casement in great haste  
 Looking upon the Bull, did take distaste  
 To see him haul'd with Ropes, and tor-  
 with Dogs  
 With hooting Boys, skipping about like  
 Frogs  
 Begins to call to them, Ho, hold your Hands  
 And understand now how the matter stands  
 Why hawl you so the Bull? Let him  
 alone  
 'Tis too much odds, so many unto one:  
 But if you'll tame him, be rul'd by me,  
 Give him a Wife, and he'll soon tamed be

*The best CHOICE.*

**T**here was an ancient Batchelor o  
 late  
 Cou'd not abide to hear a Woman prate  
 And to prevent the Mischief of the Wha  
 Tongue O'Fri  
 The Man did live a Batchelor so long,

## Lewd WOMEN. 107

## *The unhappy Husband..*

**A** Scolding Woman vex'd her Husband so  
That out of Doors he discontent did go,  
And as he sadly went along the Street,  
A discontented Wretch this Man did meet,  
Weeping and wailing, wringing of his Hands,  
Of whom the other Man of him demands  
What was the cause that he lamented so?  
O Friend, quoth he, the cause of this my woe  
Is this, my Wife is dead, and I am left  
All comfortless, and of Comfort quite bereft,

As good a Creature as e'er liv'd on earth,  
 This Morning did she leave her vital  
                             Breath.  
 Was she so good, quoth he? So is not  
                             mine,  
 I would my Wife had then excused  
                             thine.

*The Monster.*

**A** Fellow that was troubled with a  
                             Wife,  
 With whom he liv'd a discontented Life ;  
 Set up a Bill, and coloured it with green,  
 Within this place, quoth he, is to be seen  
 A monster like a Woman, more uncivil,  
 In form a Woman, but in speech a  
                             Devil.

*Of the Sharpness of a Woman's Tongue.*

**A** Woman did demand of me of late,  
                             Why I condemn'd her for her idle  
                             prate ;  
 Since that her Tongue, altho' a member  
                             bad,  
 Was all the fensive Weapon that she  
                             had :  
 I cannot tell how it did her defend,  
 But I am sure that it did me offend :

For

For a sharp weapon'd Woman I will  
praise her,  
For why, her Tongue is sharper than a  
Razor.

*The Married Man's Comfort.*

**M**arried ! whereto ? to distaste ;  
Bedded ! where ? all grief is  
plac'd ;  
Cloathed ! how ? with Woman's shame ?  
Branded ! how ? with loss of Name ;  
How wretched is that Man that is dis-  
grac'd  
With loss of Name, shame, grief, and all  
distaste.

Imprison'd ! how ? to Woman's will ;  
Ingag'd ! to what ? to what is ill ;  
Restrain'd ! by whom ? by jealous fear ;  
Inthrall'd ! to whom ? suspicious ear ;  
How hapless is that Wretch that must  
fulfil

A false, suspicious, jealous Woman's will ?  
Taxed ! for what ? for modest Mirth ;  
Expos'd ! how ? a Stale on Earth ;  
Surpriz'd ! with what ? with discontent ;  
Profess'd ! as how ? Times penitent ;  
How can that forlorn Soul take joy on  
earth  
Where discontent and penance is his  
Mirth ?

Threatned ! how ? as ne'er was no Man ?  
 Fool'd ! by whom ? a foolish Woman ;  
 Slav'd ! to what ? to causless Spleen ;  
 Sprite affrighted ! when I dream ;  
 How should th' Infernal Prince more  
                                 Furies summon,  
 Than lodge in such a *spleenful spiteful Wo-*  
                                 *man ?*

Cheered most ! when least at Home ;  
 Planted ! where ? i'th' *Torrid Zone* ;  
 Chafed ! how ? with Oil of Tongue ;  
 Harden'd ! how ? by suffering Wrong ;  
 How wretched is his Fate who is become  
 Contented *most*, when he is *least* at Home.  
 Urged most ! when ? she is near ;  
 Usher'd ! how ? with fruitless Fear ;  
 Shielded ! when ? when I do flie ;  
 Cur'd ! with what ? with hope to die ;  
 How cureless doth that Cure to Sense ap-  
                                 pear,  
 Whose *Hope is Death*, whose *Life is fruit-*  
                                 *less Fear ?*

*The S H R E W.*

A Man there was, who liv'd a merry  
                                 *Life,*  
 Till in the end he took him to a Wife,  
 One that no Image was, for she cou'd  
                                 *speak,*  
 And now and then her Husband's Noddle  
                                 *break :*

## Lewd WOMEN. III

So fierce she was and furious, as in sum,  
She was a very Devil of her Tongue,  
This drove the poor Man unto discontent,  
And oft and many times did he repent  
That e'er he chang'd his former quiet  
State ;  
But, alas ! repentance then did come too  
late.

No Cure he finds to cure this Malady,  
But makes a Virtue of Necessity.

The common Cure for Care to every  
Man,

A Pot of nappy Ale ; where he began  
To fortifie his Brain 'gainst all should  
come,  
Mongst which the Clamour of his Wife's  
loud Tongue.

This Habit grafted in him, grew so strong,  
That when he was from ale, an Hour  
seem'd long.

So well he lik'd the Profession. On a time  
Having staid long at Pot (for rule nor line  
Limits no Drunkard) even from Morn to  
Night,

He hasted Home apace, by the Moon-  
light ;  
But a strange Ghost appear'd, and forced  
him to stay,

112     *The Arraignment of*  
With which perplex'd, he thus began to  
say ;  
Good Spirit if thou be, I need no Charm,  
For well I know thou wilt do me no  
harm ;  
And if the Devil, sure me thou should'st  
not hurt,  
I wedded thy Sister, and am plagued  
for't.  
The Spirit well approving what he said,  
Dissolv'd to Air, and quickly vanished.

*On a Wife.*

W wife is a double Woe,  
I nought else but Jealousie,  
F is fained, flattering, Fraud,  
E is nought but Enmity.

If in the Name there be such strife  
Then Fates defend me from a Wife.

*The Answer.*

W wealth is which the Wife doth bring :  
I joys without repentance loud can sing :  
F friendships sacred leagues doth signifie :  
E entertains you with Eternity.

If in the name such happiness there be,  
Misles to Fops, an honest Wife for me.

Saturn

Mars

Sol a

Venus

Merc

Luna

Saturn

Jove

Mer

Sol

Ven

An

Me

Lu

*On Womē.*

Saturn gave sullenness, Jove severity,  
Mars sudden wrath, and unappeas'd hate.  
Sol a gayish look, and wanton Eye.  
Venus, desires and lusts insatiate.  
Mercury craft and peep dissembling gave  
her.  
Luna in constant thoughts, still apt to  
waver.

*The Answer.*

Saturn gives fear lest she her Man dis-  
please.  
Jove wisdom gives to rule her House with  
ease.  
Mars well-trim'd Anger do's on the Wife  
bestow.  
Sol affords Riches to her painful brow.  
Venus gives Beauty which is judg'd by  
light,  
And softer pleasures in the silent night.  
Mercury her tongue with balsam-wit do's  
fill.  
Luna t' obey gives her a moving will.

*Advice to Batchelors.*

Y O U that your single Life spin out  
in ease,  
Viewing how others ship-wreck on the  
Seas,  
Whil'st you securely on the shore do sit,  
And have no venture on the Waves that  
split  
The life of Peace, yet from this Haven's  
rest  
Would venture on the billows that molest  
the Life of many quiet:  
Your Resolution I no whit despise  
For an assent of all was ever wise,  
And all, or most have undergone that  
Life;  
For he doth want his Rib that wants his  
Wife:  
Yet unto those this Hazard would assay,  
I'll tell them of the Dangers in the Way;  
I'll tell them there are Shelves and Rocks,  
and Sands,  
*Scylla* and *Charibdis* on both their Hands.  
I'll tell them Women late are turn'd to  
Men,  
And it rests doubtful when they turn again  
Into

Into their Sex, so that who now would  
Marry,  
Must from a Pigmy, to a Giant vary.  
I'll tell their Virtues but in outward show,  
Their beauties painted, and their vice  
doth grow  
Monstrous mishapen, trust up as their  
weeds  
To shameless habits, but more shameless  
deeds.  
Arm'd with their Heels, as with their  
Tongue,  
As they would post to execute their wrong  
In Boats, which gives the wearied Sutor  
warrant  
He takes not now in Hand a bootless ar-  
rant:  
But such a one wherein himself may  
speed,  
In after times to sorrow for the Deed.  
For now the curious that doth look on high  
Must know his Purse a mint that will not  
dry:  
But succour'd like the Cistern that is fed  
With that continual Spring of *Anwell*  
head,  
Which tho' it lavish out a thousand ways,  
Hath more incomings than it hath decays;  
Or

Or else the Humour of this wasting Age  
Will shrink a Giant lesser than a Page.  
When he shall hang on every Briar a Rag,  
Yet to her idle Humour still be lag ,  
When he must custom pay where ne'er  
before,  
For shaving of those Locks that ne'er  
were shore,  
For lifting her fine Linnen,those dear Fees,  
That brings both Purse and body on the  
knees ;  
When for his *Amazon* he must provide,  
A Poniard or Stiletto for her Side,  
To kill no doubt, concupiscence and Sin,  
Nay rather I do think to keep it in.  
For plaistring, painting, polling, new  
creating,  
And such a deal of rubbish and instating,  
That more belongs to rig them on a Day,  
Then her whole stock of Virtue coin'd  
will pay :  
Yet thus I do not speak him to deter ;  
That knows one vertuous, and hath sing-  
led her ;  
For some no doubt there be, alhto' so rare,  
They happen to our choice for all our  
care :  
As to the Hand that casual blindfold takes  
Eels from a bag wherein are twenty Snakes

For

For every one he calls, yet all in shew,  
Either are Eels, or counterfeit them so.  
Since then this nuptial Art requires such  
skill

To pluck so rare a good from so much ill,  
I think the Husband that would thrive  
and Marry,  
Must for a better Age and Woman tarry.

*An Admonition to Women.*

YOU Creatures whose Creation, state,  
and being,  
Was for Man's sake; when that wise God  
foreseeing,  
It was not good for Man to be alone,  
Made him a helper that before had none,  
Out of the first of Women, whose prime  
Bride,  
He made from out the Rib from Adam's  
Side:  
Be then to him for whose sake you are  
made  
The Olive and the Vine to yield him  
shade,  
Walking your life to him in such a station,  
That it may answer the end of your crea-  
tion.

Be

Be not untoward, foward, churlish,  
light,

To be his grief, that takes you for delight :  
But chaste and sober, loving, careful, kind,  
That he that weds you may a Virtue find.  
Rack not the Labours of his painful Hand,  
To sinister abuse, that strives to stand.

'Twixt you and indigence, to hang your  
back

With trappings to your ruin and his wrack  
But in a sober station set your rest,  
You that will make a happy Husband  
blest.

*In Praise of Women.*

**H**E that hath long with labour and  
expence,  
Spent time and talent, for experience,  
Yet is not better'd ; let him hither hie,  
Here's Physick to inform his malady.  
The busied blood, which sometime passi-  
ons seize,  
Would through his own unrest be at ease,  
Yet cannot safely harbour : till to shore  
Faith and obedience meets him ; th' are  
the Oars  
Which fears the stear-man, gives him a  
kind Hand.

Re-

*Lewd WOMEN.* 119

Remembers nought what's ill, to his Will  
stands.  
Thus a good Wife, enjoy'd while she is  
good,  
Quenches domestick uproar's in the  
Blood :  
Even so bad a Wife on the contrary,  
( Like to a Ship manned forth for piracy)  
Shakes off obedience, tells her Husband  
then  
She'll rule, but not be rul'd : thus worthi-  
est Men,  
Sick of their lost Rib, would, if heard,  
complain,  
They sought it long, but found it to their  
pain,  
But of a good Wife this Opinion have,  
Her Vertues ever shall out-live her Grave,  
And all my Wishes to that well blest  
Man,  
Whom Destiny ordain'd to such a one ;  
May he be happy still, for all confess,  
A virtuous Wife brings Happiness.

*The Kind Husband, but Implacable Wife.*

*Husband.*

**W**ife, prithee come give me thy  
Hand now,  
and sit thee down by me ;

*There's*

There's ne'er a Man in the Land now  
shall be more loving to thee.

*Wife.* I hate to sit by such a Drone,  
thou ly'st like a Dog in thy Bed,  
I better ha' lain alone,  
for I still have my Maiden-head.

*Husband.* Wife, what would't ha' me to  
do now.

I think I have played the Man ;  
But if I were ruled by you now,  
you'd ha' me do more than I can.

*Wife.* I make you do more than I can !  
you lie like a Fool for that ;  
When I thought to have found thee a  
Man,  
I found thee a fumbling Sot.

*Husb.* Wife, prithee now leave off thy  
Ranting,  
and let us both agree,  
There's nothing else shall be wanting  
if thou'l be ruled by me.

*Wife.* I will have a Coach and a Man,  
and a Saddle-Horse to ride ;  
I also will have a Sedan,  
and a Footman to run by my Side,

*Hush*

Lewd WOMEN. 121

*Husb.* Thou shalt have all this, my dear Wife,  
and thou shalt bear the fway ;  
And I'll provide thee good chee, Wife,  
against thou com'st from the Park or Play.

*Wife.* I'll have every Month a new Gown,  
and a Petticoat dy'd in grain,  
Of the modishest Silk in the Town,  
and a Page to hold up my Train.

*Husb.* Thou shalt have this too, my sweet Wife,  
if thoud'st contented be,  
Or any Thing else that is meet Wife,  
so that we may but agree.

*Wife.* I will have a Gallant or two,  
and they shall be handsome Men ;  
And I'll make you know your one,  
when they come in and go out again.

*Husb.* Methink a Couple's too few, Wife,  
thou shalt have Three or Four ;  
And yet I know thou'st be true Wife,  
although th' hadst half a Score.

*Wife*

*Wife.* I will have as many as I please,  
in spight of your Teeth, you Fool,  
And when I've the pockey Disease,  
'tis thou shalt empty my Stool.

*Husb.* Wife, how now you brazen fac'd  
Slut,  
I'll make you change your Note,  
And if ever I find you snarl at  
my Actions, I'll bang your Coat.

Nay, I'll make you to wait your Flaps,  
at Table till I have din'd,  
And I'll leave you nothing but Scraps,  
until I find you more kind.

*Wife.* Sweet Husband I now cry *peccavi*,  
you know we women are frail ;  
And for the ill words that I gave you,  
ask Pardon, and hope to prevail :

For now I will lie at your feet,  
desiring to kiss your Hand ;  
Nay, cast off my Gallants to boot,  
and still be at your Command.

*The*

*The Choice.*

**N**ow since a woman we to marry are,  
A Soul and Body, and a Soul alone,  
When one is good, then be the other fair;  
Beauty is health and beauty, both in one:  
Be she so fair as change can yield no gain;  
So fair, as she most women else contain.

Give me next good, an understanding  
Wife,  
By Nature wife, not learned by much  
Art;  
Some knowledge on her side, will all my  
Life  
More scope of Conversation impart:  
Beside her inborn Vertue fortifie,  
They are most firmly good, that best  
know why.

*A D R E A M.*

**I** Wandred forth a while a gone,  
And went I knew not whither,  
But therewere Beauties many a one,  
Appeared all together.

In

124      *The Arraignment of*  
In a pleasant Field of Mirth, I walked all  
about,  
In the garden of Earth, a Spirit found me  
out.

Jealousie her Heart did wound,  
She was the Peoples wonder,  
Like a Tempest was her Sound,  
And her speech like claps of Thunder.  
Homewards then I went with speed,  
Reason good, and why? because  
I perceiv'd that Love decree'd  
Sweet meat should have sowre Sawce:  
Vinegar was mixt with Cream,  
But all this was but a *DREAM*.

*An EPI T A P H.*

**H**ere lies my wife in earthly Mould,  
Who when she liv'd, did nought  
but scold:  
Peace; wake her not, for now she's still,  
She had, but now I have my will.

*Joviat*



## *Jovial SONGS.*

---

### *The Bachelor's SONG.*

**L**IKE a Dog with a Bottle ty'd fast  
   to his Tail,  
 Like Vermin in a Trap, or a Thief in a  
   Joa<sup>l</sup>,  
 Or like a Tory in a Bog,  
 Or an Ape with a Clog ;  
 Such is the Man, who when he go might  
   free,  
 Do's his Liberty lose,  
 For a Matrimony Noose,  
 And sells himself into Captivity.

The

The Dog he does howl, when his Bottle  
do's jog,  
The Vermine, the Thief, and the Tory in  
vain,  
Of the Trap, of the Goal, or the Quag-  
mire complain;  
But well fare poor Pug, for he plays  
with his Clog,  
And tho' he would be rid on't, rather  
than his Life,  
Yet he hugs it, and he tugs it, as a Man  
do's his Wife.

*The Bachelor's SONG answer'd.*

**L**ike a Dog that runs madding at  
Sheep, or at Cows  
Like a Boar that runs brumbling after  
Sows;  
like a Jade full of Rancor,  
or a Ship without Anchor,  
Such is the Libertine, when Sense invites  
to spend his Leisures  
in recoiling Pleasures,  
And prefer Lootness unto Hymenean Rites.

Whereas the honest Tedder holds  
The Dog from the Folds;

And

And the soft Tye of fix'd Desire  
Keeps Men from the boarish Mire ;  
The Bits and Reins,  
The Horse restrains,  
And th' Anchor saves  
The Ship from waves.

Vermin indeed, are oft deservedly caught  
in their own Traps,  
venereal Claps,  
Which Health, and wealth, and Consci-  
ence dearly bought.  
These Felons of themselves are their own  
Goal,  
And by stol'n Pleasure do their Sin entail.  
Such wand'ring Tories in unknown bogs,  
And busie Urchins are insnar'd by Clogs,  
But well fare that Bird,  
That sweetly is heard  
To sing in the contented Cage,  
secure from fears,  
and all the snears  
Of a licentious and trappening Age,  
passing a calm harmonious Life,  
just like an Honest Man and's Wife.

*The R E P L Y.*

**L**ike a Cat with tail fast held by a peg,  
 Like a Hog that gruntles when he's  
     ty'd by the Leg,  
 Like a gall-Horse in a Pound,  
 Or a Ship run aground,  
 Such is the Man, who ty'd in nuptial  
     noose  
 With the proud Store bags  
 Of his patches and his rags,  
 And rails at looseness, yet fain would get  
     lose,  
 Whereas the Cat not knowing who vext  
     her  
 Tooth and Nail assaults the Thing that is  
     next her ;  
 And the soft tie of fix'd Desire  
 Binds the Hog to the paradise of his mire,  
 The Horse frisks about,  
 That cannot get out,  
 And the Anchor gives way  
     To the boist'rous Sea :  
 Husbands indeed are oft deservedly caught  
     In their own traps,  
     By others claps,

Or

*Lewd WOMEN.* 129

Or Midwives, Nurses, Cradles dearly  
bought.

These Felons to themselves are their own  
goal,

Some on the Parish do their Brats entail  
Like Tories, from their Wives and Chil-  
dren run.

Designing but to do, and be undone ;  
Or else like Hedghogs under Crabtrees  
roul,

To bring Home to their Drabs,  
A burthen of Crabs,

And then retire to their hole :

But well fare the Owl,  
Of all feather'd Fowl,

That in the contented Ivy bush stays.

She dodders all Day,  
While the little birds play ;

And at mid-night she flutters her wings,  
Hooting at her mopish discontented Life,  
Just like an honest Man and his wife,

*On MATRIMONY.*

**H**ow pleasant a thing were a wed-  
ding, and a bedding,  
If a Man could purchase a wife,  
For a Twelve-month and a Day :

G

But

But to live with her all a Man's Life,  
For ever and for ay.

Till she grow quite as gray as a Cat,  
Good faith, Mr. Parson, excuse me for that.

### *The ANSWER.*

**H**ow honest a thing is a wedding,  
And a bedding                              Wife  
If a Man but make Choice of a virtuous  
To live with for ay,  
Not a Month and a Day,  
But love and to cherish all Days of his life,  
Till both are grown Grave, Rich fruitful  
and Fat;  
In truth, Sir, there needs no Excuse for  
that:

*And he against all Syrens safely stands,  
The wise Ulysses, ty'd in Nuptial Bands.*

### *The BULL's FEATHER.*

**I**t chanced not long ago I was walking,  
An Echo did bring me where two  
were a talking,  
'Twas a Man said to his wife, Die had I  
rather,  
Then to be Cornuted and wear a Bull's  
Feather.  
Then

Then presently she reply'd, Sweet-heart,  
                          thou art jealous?  
Thou should'st not play *Vulcan* before I  
                          play *Venus*;  
Thy Fancies are foolish, such Follies toge-  
                          ther  
There's many an honest Man hath worn  
                          the Bull's Feathr.  
Those women who are fairest are likest to  
                          give it,  
And Husbands that have them are apt st  
                          to believe it;  
Some Men, though their wives should seem  
                          for to tender,  
Will play the kind Neighbour, and give  
                          the Bull's Feather.  
Why should we repine, that our wives are  
                          so kind,  
Since we that are Husbands are of the  
                          same Mind?  
Shall we give them Feathers, and think  
                          to go free?  
Believe it, believe it, that hardly will be,  
Then let me advise all those that do pine,  
For fear that false Jealousie shorten their  
                          Time;  
That Disease will torment them worse  
                          than any Fever;  
Then let all be contented and wear the  
                          Bull's Feather.

Good

*Good Council to Batchelors.*

Come Batchelors all, to you I do call,  
 Some Counsel to take now of me,  
 When a wooing you go, take heed of a shrew,  
 for now by experience I see,  
 No chiefer delight appears in Men's sight,  
 than a woman that's patient in Mind :  
 Therefore have a care, of a shrew to beware,  
 for she may prove to thee unkind.  
 For since I was married, Things have been  
 strangely carried,  
 but now I do hope they'll amend.  
 For my wife and I, at odds oft did lie,  
 now I do hope in the End,  
 We shall be content, in Love and Merriment,  
 always to live a quiet Life :  
 Ye young men beware, and have a special  
 care,  
 of a Shrew, when you look for a wife.  
 Concluding I End, but do not intend  
 if ever a widower I be,  
 Henceforth to beware, ay, and have a care,  
 for difference in women I see :  
 Some are loving and kind, and some are  
 mad in their Mind,  
 and this by experience I know,

10 DE 62

f ake,

Then my council take and do not it for-  
 in wooing take heed of a S H R E W .

*F I N I S.*

